THE

FUNCTIONS AND DISORDERS

OF THE

REPRODUCTIVE ORGANS.

WORKS BY THE SAME AUTHOR.

A Practical Treatise on Diseases of the Urinary and Generative Organs (in both Sexes).—Part I. Non-Specific Diseases. Part II. Syphilis. Entirely Re-written, with Copious Additions. Illustrated by Wood-cuts and Coloured Plates. Third Edition. Octavo, £1 11*s.* 6*d.*

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THE FUNCTIONS AND DISORDERS OF THE REPRODUCTIVE ORGANS

IN

Childhood, Youth, Adult Age, and Advanced Life

CONSIDERED IN THEIR PHYSIOLOGICAL, SOCIAL, AND MORAL RELATIONS.

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PREFACE

TO

THE FOURTH EDITION.

A FOURTH edition of this book being called for, I have again carefully revised, and here and there recast it. The materials that have accumulated since the last edition was published have been incorporated, and no time or labour has been spared in the endeavour to make the work more worthy of the continued favour the profession has shown it.

I may, perhaps, be permitted to repeat that the largest part of the time and pains it has cost me, has been bestowed on the minute weighing of every sentence, in the hope that in my treatment of a subject so novel and difficult, and in many respects painful, nothing may remain to which fastidiousness itself can *fairly* object.

I would fain indulge the hope that the book may continue to have, as I trust it has already had, some good and practical influence on public health and public morals.

17, QUEEN ANNE STREET, CAVENDISH SQUARE;
April, 1865.

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INTRODUCTION.

I HAVE in the following pages treated of the *Functions* and *Disorders*, as distinguished from the *Anatomy* and *Pathology*, of the reproductive organs. On the latter topics there are many excellent and exhaustive works, but the former still need much elucidation. Until lately, indeed, many standard surgical writers on the generative[1] system have practically ignored the functional aspect of their subject; dealing with the whole of the wonderful and complex machinery of which they treat, as if the offices it fulfils, the thousand feelings it affects, the countless social, moral, and scientific interests with which it is so intimately connected, were of little or no moment.

A different, and, I think, healthier feeling has arisen since the first edition of this book was published; and, in particular, English surgical dictionaries are no longer considered complete without treating of the functions and disorders of the sexual system. I need not, therefore, repeat here the apology or defence with which the earlier editions were prefaced.

It has been my object to investigate these subjects in the same calm and philosophic spirit with which all other scientific inquiries should be approached, and for this purpose I have laid under contribution the domains of Natural History, and Comparative

[1] In the following pages the words "generative," "sexual," "reproductive," will be used synonymously; there are some instances in which distinctions may be made between them, but these are so slight, I need not further allude to them.

Anatomy, with the illustrative treasures of the College of Surgeons' Museum, the Veterinary College, and the Zoological Gardens, and have, moreover, availed myself of the experience of practical breeders of stock.

I have again followed in this edition the natural division of the subject, and have considered it under the four main periods of—CHILDHOOD—YOUTH—ADULT AGE—and ADVANCED LIFE. Taking each period separately, I have first discussed the normal *Functions* or *Conditions* of the reproductive organs incidental to it. Having fully explained these by the help of the most recent physiological investigations, I have examined the *Disorders* to which each period is most subject. I venture to hope that scarcely a single ailment to which the generative functions are liable has escaped notice. To each it will be found that I have at least indicated the appropriate treatment.



PERIOD I.

THE FUNCTIONS AND DISORDERS OF THE REPRODUCTIVE ORGANS IN CHILDHOOD.

PART I.

NORMAL FUNCTIONS IN CHILDHOOD.

In a state of health no sexual impression should ever affect a child's mind or body. All its vital energy should be employed in building up the growing frame, in storing up external impressions, and educating the brain to receive them. During a well-regulated childhood, and in the case of ordinary temperaments, there is no temptation to infringe this primary law of nature. The sexes, it is true, in most English homes, are allowed unrestricted companionship. Experience shows, however, that this intimacy is in the main unattended with evil results. In the immense majority of instances, indeed, it is of great benefit. At a very early age the pastimes of the boy and girl diverge. The boy takes to more boisterous amusements, and affects the society of boys older than himself, simply because they make rougher, or, in his opinion, manlier playfellows. The girls' quieter games are despised, and their society, to a considerable extent, deserted. This apparent rudeness, often lamented over by anxious parents, may almost be regarded as a provision of nature against possible danger. At any rate, in healthy subjects, and especially in children brought up in the pure air, and amid the simple amusements of the country, perfect freedom from, and indeed total ignorance of, any sexual affection is, as it should always be, the rule. The first and only feeling exhibited between the sexes in the young should be that pure fraternal and sisterly affection, which it is the glory and blessing of our simple English home-life to create and foster with all its softening influences on the after life.

Education, of course, still further separates children, as they grow into boys and girls—and the instinctive and powerful check of natural modesty is an additional safeguard. Thus it happens that with most

healthy and well-brought up children, no sexual notion or feeling has ever entered their heads, even in the way of speculation. I believe that such children's curiosity is seldom excited on these subjects except where they have been purposely suggested.

Nor is this purity and ignorant innocence in children in any way *unnatural.* It is true that a different rule prevails among many of the lower animals. For instance, no one can have seen young lambs gambolling together without noticing at what an early age the young rams evince the most definite sexual propensities. Precocity in them is evidently intuitive, as it cannot depend on the force of example. The conditions of the two cases are, however, widely different. The animal's life is much shorter than that of man—its growth is more rapid, its office in the world is lower and more material, its maturity is sooner reached, and sexual propensities are therefore naturally exhibited at a much earlier age. In still lower forms of life the sexual period is earlier still. In many species of insects no sooner is the perfect insect produced than it proceeds at once to the exercise of the function of procreation, which completed, its own existence ceases.

Very different should be the case with the human being, who needs all the strength, and all the nutrition he can command for the gradual development and consolidation of his more slowly maturing body and mind.

PART II.

DISORDERS IN CHILDHOOD.

It were well if the child's reproductive organs always remained in a quiescent state till puberty. This is unfortunately not the case.

CHAPT. I.—SEXUAL PRECOCITY.

In many instances, either from hereditary predisposition, bad companionship, or other evil influences, sexual feelings are excited at a very early age, always with bad, often with the most deplorable consequences. Slight signs are sufficient to indicate when a boy has this unfortunate tendency. He shows marked preferences. You will see him single out one girl, and evidently derive an unusual pleasure, for a boy, in her society. His penchant does not take the ordinary form of a boy's good nature, but little attentions that are generally reserved for a later period prove that his feeling is different, and sadly premature. He may be quite healthy, and fond of playing with other boys, still there are slight, but ominous indications of propensities fraught with

danger to himself. His play with the girl is different from his play with his brothers. His kindness to her is a little too ardent. He follows her he does not know why. He fondles her with a tenderness painfully suggestive of a vague dawning of passion. No one can find fault with him. He does nothing wrong. Parents and friends are delighted at his gentleness and politeness, and not a little amused at the early flirtation. But if they were wise they would rather feel profound anxiety; and he would be an unfaithful or unwise medical friend who did not, if an opportunity occurred, warn them that the boy, unsuspicious and innocent as he is, should be carefully watched, and removed from every influence that could possibly excite his slumbering tendencies.

The premature development of the sexual inclination is not alone repugnant to all we associate with the term childhood, but is also fraught with danger to his dawning manhood. On the judicious treatment of a case such as has been sketched, it probably depends whether the dangerous propensity is so kept in check as to preserve the boy's health and innocence, or whether one more shattered constitution and wounded conscience is to be added to the victims of early sexual tendencies and careless training. It should not be forgotten that in such cases a quasi-sexual power often accompanies these premature sexual inclinations. Few, perhaps, except medical men, know how early a mere infant may experience erections. Frequently, however, it may be noticed that a little child on being taken out of bed in the morning cannot make water at once. It would be as well if it were known to parents and nurses that this often depends upon a more or less complete erection.

Predisposing Causes. — What the cause of this early sexual disposition in a young child may be, it is difficult to lay down with certainty in any given case. My own belief is, that there are not a few. I should specify *hereditary* predisposition as by no means the least common. It cannot be denied that as children from their birth inherit a peculiar conformation of features or frame from the parent, so they frequently evince even in the earlier years of childhood, mental characteristics and peculiarities, that nothing but hereditary predisposition can account for. I believe that, as in body and mind, so also in the passions, the sins of the father are frequently visited on the children. No man or woman, I am sure, can have habitually indulged their own sexual passions to the exclusion of higher and nobler pleasures and employments, without at least running the risk of finding that a disposition to follow the same course has been inherited by their offspring. It is in this way only that we can explain the early and apparently almost irresistible propensity in generation after generation towards the indulgence of similar habits and feelings. No doubt vicious tendencies are frequently, perhaps most frequently, *acquired*.

But I firmly believe that, when acquired, moral, as well as physical diseases can be transmitted to the progeny.

Exciting Causes. — There are, however, not a few directly exciting causes which can, and do frequently, not only foster this terrible proclivity to early sexual feeling when acquired by inheritance, but even of themselves alone beget it.

We see in many children, at a very early age, an almost ungovernable disposition to touch the sexual organs. This most dangerous habit is not unfrequently, I believe, produced by irritation of the rectum arising from worms. In other instances it arises from some irritability of the bladder. Of the existence of this latter cause another symptom often appears, viz., the constant wetting of the bed at night.

There is, besides, in many persons, as will be mentioned hereafter, a morbid sensibility of the organs, that is excessively troublesome and often painful. This symptom may, I believe, appear very early in life, and, if not removed, lead to consequences all the worse from youthful ignorance and want of self-control. It is to be wished, that all medical men attached to large institutions where young boys are collected, would bear this in mind. However natural the delicacy they feel in investigating such matters, yet in this, perhaps above all other evils, prevention is better than cure.

Irritation of the glans penis arising from the collection of secretion under the prepuce is another cause which should not be neglected. Since the time when my attention was first called to this subject I have had abundant evidence that the influence of the prepuce on these sexual dispositions has not been sufficiently noted. In the child the prepuce entirely covers the glans penis, keeping it in that constantly susceptible state which the contact of two folds of mucous membrane induces. We must recollect, moreover, that the child never draws back the foreskin, and that although the smegma is but sparely, if at all, secreted in early childhood, yet that it *may* under excitement, make its appearance, and have to be removed, as in the adult, by daily ablution.[1]

A long and narrow prepuce is, in my opinion, a much more common cause of evil habits than parents or medical men have any idea of. The collection of smegma between the glans and the prepuce is almost certain to produce irritation.

Preventive Treatment.—The first point to be observed will already

[1] Careful ablution every morning will be beneficial for all persons, and if it is neglected annoyance will be experienced, especially by those who have a long prepuce, from the collection of the secretion round the glans penis; but it should be remembered that this is natural and not a form of disease. Quacks have so worked upon the fears of ignorant patients, especially those whose consciences were not clear, as to induce them to think they were labouring under some peculiar affection, while a little soap and water would have been a sufficient remedy.

have suggested itself—cleanliness. Yet I have never heard of any steps being taken by those having the care of youth to induce boys to adopt proper habits in this respect. Children are educated to remove dirt from every other part of their bodies (where it is of less importance in its consequences than it is here), but probably no nurse, parent, schoolmaster, or even doctor, would at first relish the proposal that a boy of twelve in his bath should be told (for if not told he will never do it) to draw back the prepuce and thoroughly cleanse the glans penis every day. In my own experience of children, I have found this practice so beneficial, that I never hesitate to recommend it in any cases where there is the least sign of irritation from this cause.

The only objection which can be suggested to this thorough cleanliness in early childhood is the risk of directing the boy's attention to manipulations, which may excite sexual desires. My own experience in practice all points the other way. Of course it is only when a child has already evinced some irritation of the parts or other derangement in the natural condition of things that any manipulation at all is advisable, or, indeed, that any occasion for peculiar cleanliness arises. When any such irritation or derangement exists, if the proper steps (of which cleanliness is the most effectual) are not taken to check it, the child will in ignorance handle the organs, and the dangers arising in this way are much greater than those attendant on mere ablution, especially in cold water.

Nothing of course can be more important than carefully to guard against unnecessary manipulation from whatever cause. Children should be early taught not to play with the external organs; without giving any reason, they may be desired to keep their hands away, which will in most cases be sufficient, if there is no physical exciting cause. The smallest sign, however, of the existence of any such cause should never be neglected. If, for instance, a child wets his bed, which is generally almost the first indication the parents have of the presence of irritation, the organs should be examined, and the boy's other habits watched. The irritation is only too likely to determine blood to the part, and the unpleasant symptoms, moreover, shows a nervous susceptible temperament, which always requires careful attention.

The cases in which an operation may be required on the prepuce are for the surgeon's decision, and are not within the scope of our present remarks. It has been, indeed, suggested by persons fully competent to form an opinion that the universal performance of circumcision would be of no small benefit.[1] This, however, can be only a speculation.

[1] In a state of nature the foreskin is a complete protection to the glans penis; nevertheless, to the sensitive, excitable, civilised individual, the prepuce often becomes

Circumcision is never likely to be introduced amongst us, and there is no doubt that cleanliness will suffice in most cases to remove all ill effects arising from the existence of the prepuce.

One cause that, I am convinced, can and does excite sexual feelings in children, I would strongly protest against, as at once dangerous and unnecessary. I refer to the infliction of *floggings on the nates.* Of late years this form of punishment has gone out of vogue in some quarters; but, in the large public schools, it is urged by very many persons, that flogging cannot be dispensed with. This may or may not be so. But I am sure that it ought, if employed at all, to be applied to the shoulders, and not to the nates. The medical objections to this latter practice have not, probably, been stated; and, I think, its ill effects are not sufficiently known. That it has a great influence in exciting ejaculation, no one can doubt. Jean Jacques Rousseau, in his 'Confessions,' admits that this was his first incitement to masturbation, the flogging administered by his female guardian having first given him sensual feelings. His words are—

"J'avais trouvé dans la douleur, dans la honte même, un mélange de sensualité qui m'avait laissé plus de désir que de crainte de l'éprouver derechef par la même main. Il est vrai que, comme il se mêlait sans doute à cela quelque instinct précoce du sexe, la même châtiment reçu de son frère ne m'eut point du tout paru plaisant." ('Confessions,' Partie I, livr. 1, 1719-1723. *Edition Charpentier.*)

The sex, however, of the inflictor of this indecorous punishment has little to do with the feelings it may excite, as the effect is purely reflex and physical. That it has such an effect on the nervous system which supplies the generative organs, there is unfortunately abundant evidence. I am almost ashamed to say there are vile old wretches who, to excite emission, have recourse to this means of stimulating their flagging powers. This fact alone should induce those concerned in the education of youth, if flogging is still to be practised, to see that it is applied on the shoulders, and not on the nates, of youths.

a source of serious mischief. In the East, the collection of the secretions between it and the glans is likely to cause irritation and its consequences; and this danger was perhaps the origin of circumcision. The existence of the foreskin predisposes to many forms of syphilis, and I am fully convinced that the excessive sensibility induced by a narrow foreskin, and the difficulty of withdrawing it, is often the cause of emissions, masturbation, or undue excitement of the sexual desires. It affords an additional surface for the excitement of the reflex action, and aggravates an instinct rather than supplies a want. In the unmarried it additionally excites the sexual desires, which it is our object to repress. Most men require restraint, not excitement. The organs of animals are generally differently formed from those of man, and in them, not unfrequently, the prepuce, besides protecting the delicate glans penis from injury, seems requisite to enable the intromittent organ of the male to be brought into an erect state.

Several confessions that have been made to me induce me to suggest for the consideration of parents and schoolmasters whether the practice of *climbing* in gymnasia is not open in some degree to the same objection. The muscles chiefly called into action in climbing are those, the excessive exertion of which tends to excite the generative organs. Boys have, as I know, sometimes discovered this, for more than one person has told me that, when at school, he has found that he derived pleasure from the exercise, and has repeated it quite in ignorance of the consequences.

I shall not be suspected of undervaluing athletic exercises, but if this particular one has such an effect at all commonly, I should certainly advise its discontinuance.

The reader will already have divined the danger against which all these minute precautions, even at the tenderest age, are thus strongly recommended. The tendency of all irritation or excitement of the generative system, either mental or physical, is to induce the youngest child to stimulate the awakened appetite, and attempt to gratify the immature sexual desires which should have slept for years to come. In a state so artificial as that of our modern civilization, the children of our better classes are sadly open to this temptation. An enervated sickly refinement, tells directly on the children that are at once its offspring and its victims, begetting precocious desires, too often gratified by the meanest and most debasing of all vices. Of this melancholy and repulsive habit as it appears in, and affects young children, I shall say something here. Its effects in after-life will be dealt with hereafter.

CHAPT. II.—MASTURBATION IN CHILDHOOD.

This term, like the word *Chiromania,* can properly be applied, in the case of males, only to emission or ejaculation produced by titillation and friction of the virile member with the hand: and in the course of the next few pages, such will be the meaning of the term. Use has, however, given it a larger signification. It is now used to express ejaculation or emission attained by almost any other means than that of the natural excitement arising from sexual intercourse, and in children too young to emit semen, that nervous spasm which is, in the adult, accompanied by ejaculation.

This practice in a young child may arise in a variety of ways. The commonest is of course the bad example of other children. In other cases again, vicious or foolish female servants suggest the idea.[1]

[1] I have heard of a vile habit which some foreign nurses have (I hope it is confined to the continent) of quieting children when they cry by tickling the private parts. I

In such sexually disposed children as have been described, the least hint is sufficient, or indeed they may, even without any external information, invent the habit for themselves. This latter origin, however, is rare in very early life.

As to the frequency of the habit at present among children, or even boys at school, I have been unable to obtain any very trustworthy information. Patients from whom in the confessional of the consulting-room, the truth on such subjects is oftenest learnt, speak rather of what existed in their day. On the whole, I am disposed to hope that in most *public* schools, the feeling is strongly against these vile practices. Still, every now and then, facts leak out, which show that, even into these establishments, evil influences sometimes find their way, and the destructive habit may take root and become common. In *private* schools, however, which are to a great extent free from the control of that healthy public opinion that, even among boys, has so salutary an effect, there is too much reason to fear that this scourge of our youth prevails to an alarming extent.

I cannot venture to print the accounts patients have given me of what they have seen or even been drawn into at schools. I would fain hope that such abominations are things of the past, and cannot be now repeated under more perfect supervision, and wider knowledge of what is at least possible.

THE SYMPTOMS which mark the commencement of the practice are too clear for an experienced eye to be deceived. As Lallemand remarks: "However young the children may be, they get thin, pale, and irritable, and their features become haggard. We notice the sunken eye, the long, cadaverous-looking countenance, the downcast look which seems to arise from a consciousness that their habits are suspected, and, at a later period, that their virility is lost. It may depend upon timidity acquired or inherited. I wish by no means to assert that every boy unable to look another in the face, is or has been a masturbator, but I believe this vice is a very frequent cause of timidity. Such boys have a dank, moist, cold hand, very characteristic of great vital exhaustion; their sleep is short, and most complete marasmus comes on; they may die if their evil passion is not got the better of; nervous symptoms set in, such as spasmodic contraction, or partial or entire convulsive movements,

need hardly point out how very dangerous this is. There seems hardly any limit to the age at which a young child can be initiated into these abominations, or to the depth of degradation to which it will fall under such hideous teaching. Books treating of this subject are unfortunately too full of accounts of the habits of such children. Parent Duchâtelet mentions a child, which, from the age of four years, had been in the habit of abusing its powers with boys of ten or twelve, though it had been brought up by a respectable and religious woman. ('Annales d'Hygiène Publique,' tome vii, parte 1832, p. 178.)

together with epilepsy, eclampsy, and a species of paralysis accompanied with contractions of the limbs." (vol. i, p. 462.)

Besides the physical symptoms there are many signs which should warn a parent at once to use all possible precautionary measures—as Lallemand remarks—"When a child, who has once shown signs of a good memory and of considerable intelligence, is found to evince a greater difficulty in retaining or comprehending what he is taught, we may be sure that it does not depend upon indisposition, as he states, or idleness, as is generally supposed. Moreover, the progressive derangement in his health, and falling off in his activity, and in his application, depend upon the same cause, only the intellectual functions become enfeebled in the most marked manner." (vol. iii, p. 165.)

Provided the vicious habit is left off, or has not been long practised, Nature in the boy soon repairs the mischief, which appears to act principally on the nervous system,[1] for in very young boys no semen is lost. If, however, masturbation is continued, Nature replies to the call of the excitement, and semen, or something analogous is secreted. Occasionally, the emission gives pleasure, and there is then great danger of the habit becoming confirmed. The boy's health fails, he is troubled with indigestion, his intellectual powers are dimmed, he becomes pale, emaciated, and depressed in spirits; exercise he has no longer any taste for, and he seeks solitude. At a later period the youth cannot so easily minister to his solitary pleasures, and he excites his organs the more, as they flag under the accustomed stimulus. There is a case, related by Chopart, of a shepherd boy who was in the habit of passing a piece of twig down the urethra, in order to produce ejaculation, when all other means had failed.

PROGNOSIS.—Evil as the effects are, even in early childhood, the *prognosis* of the ailment, looking on it as an ailment, is not, in children, unfavorable. Lallemand observes:—"In respect to the evil habit in children, it is easy to re-establish the health, if we can prevent the little patient masturbating himself, for at this period the resources of nature are great;" he does not, however, think that "it is so easy to repair the injury inflicted on nutrition during the development of the body, nevertheless the consequences disappear readily, and all the func-

[1] Lallemand admits that in children it is not the loss of semen which can produce the usual effects of spermatorrhœa, but that the symptoms must depend upon the influence exercised on the nervous system, what he terms the *ébranlement nerveux épileptiforme*, the loss of nervous power which follows over-excitement, tickling, or spasmodic affections in young and susceptible children, and which may produce such a perturbation of the nervous system as to occasion even death. He gives an instance of this, which he attributes to the effect produced on the brain by repeated convulsive shocks similar to those which susceptible subjects receive when the soles of the feet are tickled. (See Lallemand, pp. 467-8.)

tions become re-established; not so, however, when masturbation occurs after puberty." (vol. i, p. 468.)

Preventive Treatment.—I cannot but think that much of this evil could be prevented, by wisely watching children in early life; and where a sexual temperament, a suspicion of the practice having been begun, or other circumstances rendered it desirable, by pointing out the dreadful evils that result from it, and kindly but solemnly warning them against it. I have noticed that all patients who have confessed to me that they have practised this vice, have lamented that they were not when children made aware of its consequences, and I have been entreated over and over again to urge on parents, guardians, schoolmasters, and others interested in the education of youth, the necessity of giving their charges some warning, some intimation of their danger. Almost all coincide in the opinion that at the early age at which these practices are learnt, it is generally mere curiosity which prompts them. And it is often only when too late, that the adult finds out that the idle and ignorant, if not innocent, trick of the child has resulted in seriously impaired health, if not in calamities that embitter his whole after life. It is not to be denied, however, that there are great difficulties in the way of carrying out this protective method. I find, for instance, that the parents of boys about to be sent to school are, not unnaturally, most unwilling to speak of these matters to their sons. In addition to the instinctive shrinking which every right-minded person must feel from putting ideas of impurity into a child's innocent mind, a parent's pride leads them to hope that their boys are above any such mean and disgusting practices, and that at any rate, they can leave these matters to the master whose interest, as well as duty it is to check any such evils for the credit of his school.

The schoolmaster, on the other hand, is just as disinclined to move. Till it is positively forced upon his notice, he will, most naturally, persist that the practice never has existed or will exist in his school. Many masters feel, and say, that such things are no business of theirs. They hint at the delicacy of the subject and ask how they can even allude to matters of this kind, which do not properly come under their supervision. They say, as we might expect, that it is a parent's task, and that if proper care is taken to see that boys are well brought up, they will not fall into dirty habits of any kind, much less into so filthy a one as masturbation. And, indeed, it is a good deal to ask of a schoolmaster. He naturally feels that, when he has done all he can in the way of supervision and management to prevent his boys from indulging in evil propensities, the responsibility of warning them againt habits which he hopes they have never heard of, and which might be put into their heads if he were to broach the subject at all, is greater than he ought to be called upon to bear. If he were, he says,

to discover any boys practising or inciting others to practise the evil habit, they would of course be severely punished or even expelled, but never having discovered any such offenders, he does not believe the habit is indulged in at all, and declines to suggest the subject. Now if testimony is to be believed, it is certain that these practices are still (though perhaps less frequently than formerly) indulged in. As I have said, it is my deliberate opinion that in many cases it would be true wisdom, and true kindness openly and in plain and solemn language to lay before a boy the full extent of his danger, and impress upon him as urgently as possible, the fact that it is a *danger*, and that the consequences of yielding on his part will be most lamentable. I have myself no hesitation as to the advice I should give to parents in such matters. In all cases, I would tell them, the best preventive step to be taken is to watch their children, if not actually to warn them against what it is to be hoped they are ignorant of, and to develop all their muscular powers by strong gymnastic exercises. For, as any one may observe, it is not the strong athletic boy, fond of healthy exercise, who thus early shows marks of sexual desires, but your puny exotic, whose intellectual education has been fostered at the expense of his physical development.

Little do parents know or think of what they sacrifice in unnaturally forcing the intellectual at the expense of the muscular development. Unfortunately, many of the attempts of modern education tend only to foster intellectual superiority, and children are confined to the schoolroom for hours that, at an early age, had better be passed in the open air.

If such parents would read the biographies of eminent characters who have succeeded in the highest walks of their various professions, they will find that one of the most necessary means of success is a strong constitution. If on this be engrafted superior intellectual endowments, accompanied by that energy of character which usually attends the strong, success in after life may be nearly ensured. Such are not the youths whom we see cut off in the prime of life just as they are giving promise of great distinction, and whose parents look back with regret, and ask themselves, with justice, if they have not been partially instrumental in causing these intellectual suicides.

A vigorous healthy boy is not likely to have any tendency to debase himself, and it is a question with many if it is wise (on his going to school) to caution him against the vile habit of masturbation and its consequences. My own impression long was, that it would be a pity to poison the mind of a high-spirited lad with any cautions about vile practices; but the confessions of many, who, in ignorance of the results, have, by the example of others, been led to practise masturbation, have very much altered my opinion. I believe that in many cases a parent

should at least hint to his son that he may very possibly have to witness unclean practices, and conjure him at once manfully to resist and oppose them, pointing out at the same time the consequences to which they tend. Of course there is the risk of tainting an ingenuous mind by broaching such a subject, and unfolding before it this distressing page in the book of knowledge of good and evil. But when it is needful, a father should in my opinion accept the grave responsibility; for, knowing what I know, and seeing what I see, I would not face the greater unknown ill of dismissing my child to the probability of contamination, without an attempt to save him. I esteem it false delicacy and a wrong, that a parent should hesitate to warn his boy, when he can, at the most, anticipate by a few days or weeks the offices of a schoolmaster in vice, as ignorant of consequences as the pupil, and unable to administer the antidote with the poison.

The warning would not often be so unintelligible to a child as is sometimes supposed. Parents are often disinclined to acknowledge that their children can have any information on sexual matters. They should bear in mind that although the father may have omitted to allude to sexual matters, yet that a mere child, with its keen curiosity, and eyes always on the alert for anything new, may acquire in a very short time an astonishing amount of information even about sexual matters—quite sufficient at any rate to be very dangerous to him, if not guided and corrected by the admonitions of his parent.

Whatever may be considered the best course for ordinary children, on one point my mind is fully made up. If I saw a child, a few years old, paying attention to female children only, and toying with them, I should watch over his future most anxiously. On the occurrence of any symptoms of debility, paleness, or ill-health, my vigilance would be still greater, particularly if I saw any development of the *idées génésiques*, as Lallemand calls them. In such a case, I should have no hesitation in calling the precocious child's attention to the pitfall yawning before him, fully convinced that not only could advice do no harm, but that I should not be teaching such a boy what he ought not to know by calling his attention to sexual subjects. I am of opinion that I should but anticipate the natural curiosity of such peculiarly organised children, who early acquire, from the habit of watching animals, and reading books that come in their way, a smattering of knowledge which excites their feelings, but which teaches them nothing of the ill consequences of the only sexual indulgence they can practise at this early age. To suppose that a parent can keep such a sexually disposed child from a knowledge of much that he had better not be acquainted with, shows a grievous ignorance of the infantile mind.

But this mind may be regulated, and the dangerous consequences of the practices may be pointed out.[1]

Although I would not give too much weight to the opinions of patients, yet I cannot refrain from introducing the following unsolicited letter from a patient on this duty of parents to their children.

"I fear you may think me somewhat presuming if I say how entirely I agree with you as to the desirableness, not to say absolute duty, of parents and others duly to caution youths as to their conduct in early life relating to sexual matters. Had my father taken such a course with me, I am fully justified in saying I should not have fallen into an error which I now most deeply deplore. This was all that was wanted, for the strictly moral way in which I have been brought up has prevented me running into any of the excesses of the day. But, of course, I went to a large public school, and there, of course, became acquainted with the practice of masturbation, and almost equally as a matter of course, indulged in the habit, and, without a thought of its baneful consequences, have practised it for years. In fact, I fear you must somewhat doubt this statement, but I assure you it is the literal fact, I pursued the practice from an idea of its necessity, and was fortified in my supposition (so ignorant was I) by the idea that, if omitted, nocturnal emissions supplied the omission of the practice. Besides, I considered it a natural means for allaying the sexual desire, the act relieving me from such desire for some time.

"I see now and regret deeply the great folly of which I have been guilty, but am I wrong in feeling some indignation at not having been put better on my guard by those I considered my instructors? Recently, however (I am now near twenty-two), I happened to discover the disastrous results likely to ensue, and also that nocturnal emissions are symptoms of disease. I, of course, immediately relinquished the habit, never to resume it. I must say, however, that it never had the effect upon me I should have expected from reading your book, inasmuch as I have always appeared and felt strong, healthy, vigorous at school, very fond of play, subsequently well able to perform my daily duties either as regards business or intellectual engagements, and have never been averse to society."

In nearly all young children the practice has only to be left off, and the system will speedily rally. One great advantage in warning a boy therefore, is, that, as he probably derives little or no pleasure from the act, if he is once thoroughly alarmed at the probable consequences, he will very likely abandon the practice at once. His example and advice may, moreover, deter others, who are not so well informed. So strongly do I feel the propriety of such a course of proceeding in the case of sexually disposed children that I would urge parents, if they feel themselves un-

[1] As I was preparing the third edition for the press, a stranger called on me to ask my opinion as to what he should do in the case of a boy of twelve years whom he suspected of evil practices. The boy had fallen away in his studies, had dark patches under his eyes, and was depresssed in spirits. In such a case I told him I should have no hesitation in quietly talking to the boy without taxing him with any evil practices (which he would probably deny). I should tell him that it was well recognised that secret vices are sometimes carried on at schools. I should tell him that such practices cannot be continued with impunity, and warn him against them. Steps must, of course be taken at the same time to improve his general health.

equal to the responsibility, to transfer the duty to their medical adviser.

Curative Treatment.—If the practice be ascertained to exist, steps must be at once taken to check it. In young infants the habit may be corrected by the ordinary mode of muffling the hands, or applying a sort of strait-waistcoat. But in attempting to prevent an older child polluting himself the most careful watching will often fail, especially when emissions have produced those changes in the urethra and its appendages, which keep up the complaint and react on the brain; or which, having at first excited the boy's imagination, react again through the brain on the genito-urinary system.

In the growing boy it is of the most vital importance that the mind be directed into a different channel, and that every means be taken to check the secretion of semen. Experience has proved that to effect this, there is nothing so good as gymnastic exercises regularly employed and carried to an extent just short of fatigue. A taste should be encouraged for cricket, rowing, walking, swimming, and other athletic amusements. Under such training, if unfortunately self-abuse has been indulged in, the tendency to it will diminish even though involuntary nocturnal emissions may not cease at once. No doubt can exist that when the blood is diverted to the muscles as it is by taking violent exercise, semen is secreted slowly, if at all.[1]

If irritation or inflammation of the vesiculæ seminales exist, the appropriate remedies, to be hereafter spoken of, must be combined with gymnastic exercises. If we have reason to suspect any of the other local causes of irritation, such as worms, stricture, hæmorrhoids, or fissure of the anus, these complaints must at once be attended to. An account of the proper treatment of these diseases, however, would be out of place here.

Where the fatal habit is actually in existence, there can be no doubt that those interested in a youth should in the mildest, but still in a firm way, point out the consequences to which such indulgences lead, and he should be taught to look upon masturbation as a cowardly, selfish, debasing habit, and one which makes those who practise it unfit to associate with boys of proper spirit. If this feeling can be so established as to overcome the tendency, the surgeon can soon remedy the mischief that has been done by previous excesses. It is, I am convinced, from a want of attention in parents, and those who direct the studies

1 Lallemand says—"The urgent necessity of recruiting each day the great waste occasioned by varied and progressive gymnastic exercise, diminishes in an equal proportion the secretion of the semen; for the economy only occupies itself with the reproduction of the species when it has provided for the conservation of the individual, as I stated when speaking of the influence of nutrition on generation." (Vol. iii, p. 466.)

of youth, to the *commencement* of this evil habit, and of a little seasonable advice and judgment, that many a career, commenced under the most favorable auspices, has been thwarted, and many a boy's mental and bodily powers and growth checked.

Among what may be called the prophylactic remedies for self-abuse, the *sponge-bath* stands pre-eminent. Its constant use cannot be taught too early, for it not only conduces more than anything to the general health of children, but is within the reach of almost every one. In the nursery indeed, and at home, it is now very generally employed. I see no sufficient reason why it should be left off when a boy goes to school. Its benefit is quite as great there as at college or during after life, when, with modern habits, it is pretty certain to be resumed. In all public schools then, its use should, I submit, be enjoined, and I believe might be carried out with little trouble.

A few words on the method of taking a sponging-bath, so as to secure the greatest benefit, may be useful. The apparatus I recommend is a shallow painted zinc bath, such as can be purchased for about eleven shillings. A larger size would be proper for adults. It should be round, and not of the high-backed description termed the "hip bath." With this, a water-can of a gallon and a half or two gallons capacity, and a honey-comb sponge (which holds water best) as large as the two fists, the outfit is complete.

Patients who have not been accustomed to sponge-bathing, should use lukewarm water at first, and lower its temperature by degrees. The bather should sit down in the centre of the bath, his feet on the floor outside, and then for one or two minutes briskly squeeze the water over his back, chest, abdomen, and thighs, taking care to lead as much as possible towards the genitals. He may then stand up in the bath, rapidly sponge the feet and legs, and rub himself thoroughly dry, using roughish towels. Shower-baths should never, I think, be used by an invalid or weakly person. They are a luxury for the strong only, and I am disposed to think the sponge-bath as a general rule far preferable.

Bathing in the river is a good thing no doubt, but is never likely to be of the same value as the sponge-bath, as, from circumstances of climate, weather, wind, rain or trouble, danger of catching cold, &c., it is but few times that a boy bathes in a season. Still, as all influences of this kind are likely to be useful, every boy ought to learn to swim, though this kind of bathing should not be permitted to take the place of the sponge-bath. It must not, however, be forgotten that the habit of remaining long in the water may be as great a source of evil as anything. Boys should not be left to themselves in this indulgence. Indeed their time for remaining in the water should be carefully regulated, as after the first shock and swim, the system derives no

benefit from being in the water, but, on the contrary, debility comes on. In the public baths at Paris, I have known boys from southern climates pass the whole of the morning in and out of the water, even taking their meals and smoking their cigars there, and looking as debilitated afterwards as possible, instead of presenting that ruddy glow of health which the rapid application of cold water ought to produce. I would also strongly recommend decency, even among boys. Each should wear a pair of bathing drawers, as tending to preserve a proper feeling of avoiding exposure, which cannot but be useful in after life.

The practice is, I believe, now almost universal in schools, that every boy should have a separate bed. This is, as regards the subject we are now treating of, most important, and should be made a *sine quâ non* in all schools. Evil practices are, I believe, most frequently learnt and practised in bed.

An additional advantage would perhaps be obtained, if each boy in a school had not only a separate bed, but a separate room in which he might enjoy some sort of privacy. This, or something equivalent, may be readily obtained by having partitions between the beds, extending only half way to the ceiling, so as not to interfere with ventilation. The merest necessaries only need be provided, but among these, as I have said, I think that, if possible, a sponging-bath should always be included.

A conscientious schoolmaster's task, nevertheless, does not end with providing for cleanliness, decency, and exercise among his boys. In spite of all his efforts, masturbation and other vices may spread widely through the school without his being able to check them. Against these secret evils there is no better safeguard within his reach than a steady endeavour to raise the moral tone of the whole school by means of the upper forms, so that the elder boys may of their own accord join in preventing, as far as possible, any ungentlemanly or disgraceful conduct. Without some such auxiliary the best-intentioned master is almost powerless against the moral infection of such practices.

How great secret wickedness may become in schools, appears every now and then in scandals so dreadful, that the natural tendency of all concerned is to hush them up and forget them as speedily as may be. Indeed it is impossible not to sympathise with the feeling that to be obliged seriously to doubt as to the manliness, and, in a rough way, of the purity of our large schools, would be a great calamity. And in the main this confidence has been no doubt hitherto justified. Still, there are points on which I do think all concerned may be a little too confident, not to say remiss. One in particular I wish to mention (I can hardly do more). It seems to me clearly within the scope of these remarks.

I think a schoolmaster should be alive to the excessive danger of the

platonic attachments that sometimes become fashionable in a school, especially between boys of very different ages. I am not speaking of ordinary boyish friendship, than which there can hardly be a greater blessing, either during boyhoood or after life. I would encourage such friendship in every way I could. Growing as it does with the growth of the boys, strengthening with their strength, and cemented by scrapes, fights, sports, sorrows, all increasing their mutual respect and interest, such a manly happy connection strikes its roots so deep as generally to survive most other ties. I am speaking of what schoolmasters know very well—the sentimental fancy taken by an older boy to a younger, between whom there can be, in the regular course of the school, little companionship, and having about it a most unpleasant and dangerous resemblance to passion. I know that such connections have led to most melancholy results. I know that some public-school men have declined masterships in their own school because they knew the custom prevailed—would not sanction it—but did not dare to attack it. I know that it has been preached at, not obscurely, from school-pulpits. And I know that there are men now with a wretched burden of recollection from it on their consciences which they would give the world to erase.

I am not suggesting that such modern imitations of ancient platonic attachments are universal, general, or even common in English schools. I only say that they do sometimes exist, and that to the remotest approach to the manners or the morals of the Phædrus the schoolmaster should be sensitively alive.

No doubt it has often struck others as it has myself, how advisable it would be in schools, and, indeed, in all institutions where bodies of boys or young men are collected, to establish, if possible, a kind of public opinion as a rallying point for virtue. There is never any lack of fellowship and countenance for vice; the majority too often favour or support it more or less openly. To make virtue, propriety, self-restraint *fashionable* (so to speak) should be, it appears to me, one of the chief objects at which masters and tutors should aim. With admirable common sense and shrewdness the Rev. Sydney Smith recommends the enlistment of the dread of ridicule, even, on the same side:—"Put a hundred boys," he says "together, and the fear of being laughed at will always be a strong influencing motive with every individual among them. If a master can turn this principle to his own use, and get boys to laugh at vice, instead of the old plan of laughing at virtue, is he not doing a very new, a very difficult, and a very laudable thing?" It has frequently been done, and by the same means of frank sympathy, thorough earnestness, and spotless rectitude in the instructor, it can be done again. The help which such a tone of feeling would be to a wavering boy is

incalculable. Supported by such a "public opinion," he need not blush when tempted or jeered by the licentious. Innocence, or even ignorance of vice, will no longer be a dishonour or a jest. The better disposed will reprove any immorality, and utterly discountenance all conduct inconsistent with the character of a Christian and a gentleman. No one can have read the life of the late Dr. Arnold without seeing that it was one of the chief objects of his life to establish some such feeling as this among his boys. That he was to a great extent successful those who have had the good fortune to become acquainted with any number of his pupils will be the first to acknowledge.

This manful *meeting* of temptation is not only, in my opinion, a far more courageous, but a far more successful way of disciplining the young to virtue than that sickly, hotbed training, that keeps them more often *ignorant* than *innocent*. Herbert Spencer, in speaking of moral education, says the same:—"Remember that the aim of your discipline should be to produce a *self-governing* being, not to produce a being to be *governed by others*. As your children are by and by to be free men, with no one to control their daily conduct, you cannot too much accustom them to self-control while they are still under your eye. Aim, therefore, to diminish the parental government as fast as you can substitute for it in your child's mind that self-government arising from a foresight of results. All transitions are dangerous, and the most dangerous is the transition from the restraint of the family circle to the non-restraint of the world. Hence the policy of cultivating a boy's faculty of self-restraint by continually increasing the degree in which he is left to his self-constraint, and by so bringing him step by step to a state of unaided self-restraint obliterates the ordinary sudden and hazardous change from externally governed youth to internally governed maturity."—*Moral Education* (p. 140).

In the same direction we find the weighty testimony of the Rev. Sydney Smith:—"Very few young men," he says, "have the power of negation in any great degree at first. Every young man must be exposed to temptation; he cannot learn the ways of men without being witness to their vices. If you attempt to preserve him from danger by keeping him out of the way of it, you render him quite unfit for any style of life in which he may be placed. The great point is not to turn him out too soon, and to give him a pilot."

Still, though almost anything is better than that foolish kind of training which attempts to shut up a boy from what he must be exposed to sooner or later, and ought at least to begin to be inured to now, the opposite extreme should hardly less scrupulously be avoided. I mean the carelessness or prejudice which subjects him to *unnecessary* temptation. For example, without wishing to be prudish or to believe

that boys can or ought to be altogether kept from the risk of ever reading improper stories or books, yet I do not think it can be the duty of schoolmasters to put into their hands, at least during very early years, books that are almost certain to excite sexual feelings.

The doctrine a boy would extract from many classical works would be, that lust can go on unchecked, unattended with evil results, either physically or morally, to the individual, or to society. He reads in them of the pleasures, nothing of the penalties, of sexual indulgences. He is not intuitively aware that, if the sexual desires are excited, it will require greater power of will to master them than falls to the lot of most lads; that if indulged in, the man will and must pay the penalty for the errors of the boy; that for one that escapes, ten will suffer; that an awful risk attends abnormal substitutes for sexual intercourse; and that self-indulgence, long pursued, tends ultimately, if carried far enough, to early death or self-destruction.

When I see children in possession of such books, and left to find out what the gratifications mean which they there read of, I tremble for the consequences, feeling assured that, with child-like imitative powers, they will sooner or later wish to realise those sensations. The same fond parent who relates with such delight the mocking powers or the imitative talent of his boy, little dreams that somewhat later this precocious youth will probably be led by a similar impulse to test the truth of what he has read in books which have been allowed to stimulate his imagination. I speak advisedly, and at the suggestion of a large number of sufferers, who have confessed with regret that it was some such feeling as this, that impelled them early in life, and in entire ignorance of the consequences, to commit faults they subsequently blushed to acknowledge, and they often have expressed a wish that they could spare others the misery which they had themselves undergone.

The Rev. Mr. Kingsley, in his clever novel, 'Yeast,' seems to have had some such ideas as these passing through his mind when he describes his hero, as discovering "a new natural object, including in itself all—more than all yet found beauties and wonders—woman! Draw, draw the veil and weep, guardian angel! if such there be. What was to be expected? Pleasant things were pleasant—there was no doubt of that, whatever else might be doubtful. He had read Byron by stealth; he had been flogged into reading Ovid and Tibullus, and commanded by his private tutor to read Martial and Juvenal 'for the improvement of his style.' All conversation on the subject of love had been prudishly avoided, as usual, by his parents and teacher. The parts of the Bible which spoke of it had been kept out of his sight. Love had been to him, practically, ground tabooed and 'carnal.' What was to be expected? Just what happened—if woman's beauty had nothing holy in it, why should his fondness for it?—just what happens every day—*that*

he had to sow his wild oats for himself, and eat the fruit thereof, and the dirt thereof also." (p. 3.)

Many, however, will say that, after all, classical uncleanness is no worse reading than what daily appears in the newspapers in their reports of the proceedings in the Divorce Court or under the head of "Police Intelligence."

As to the expediency of this publicity every one is entitled to his own opinion. Whatever the influence of these reports may be, it is idle to attempt to stop them.[1] But I would point out, that the two cases are not parallel. In the painful trial, dangerously unclean though the story may be, the *moral* is good—vice is actually being exposed and held up to public ignominy and execration. In the vile heathen story (heathen whether composed in classic Rome or in modern Paris) no penalty is paid, the criminal enjoys at once the delights of sensuality and the rewards of virtue, and the boy reader learns to believe that most dangerous and destructive of all falsehoods, that it is possible to obtain the purest blessings and charms of earth without relinquishing the mad delirium of vice. Providence has inseparably annexed these gifts to *innocence;* the lying author (ancient or modern) of an unclean book connects them with guilt. But the honest though sickening report of a divorce case shows, plainly enough, that the old rule is true still—that sin brings, not unimaginable bliss, but shameful sorrow.

For sensuality in school-books I do not see that a word can be said. Why force a useless poison upon an innocent child? Let him learn, if he must, that there are impure men and women in the world, and that their vices are publicly exposed, reprobated, and punished; but do not suggest visions of unpunished paroxysms of sensuality worse than anything that even the Divorce Court can provide, decked out by perverted talent with all the glory and beauty which is the prerogative of innocence, and of innocence, alone.

I cannot close this sketch of what the sexual condition of early youth should be—of what dangers and disturbances even in infancy it is liable to—and of the best methods of meeting and guarding against those dangers and disturbances—better than by inserting two letters with

[1] I was lately much struck by the following remarks of the Rev. Mr. Robinson, of Brighton, and as they have a practical bearing on the question, I reproduce them here:—"I would far rather that there was much less of censorship of opinion. I know that millions of books, infidel and bad books, swarm out of the press, and yet I would not wish to see them stopped by force, except, of course, such as are shocking to public decency. Great as are the evils of unchecked license in publishing and reading, the evil of permitting any persons to restrict either authoritatively would be immeasurably greater. It is a part of our moral discipline. I would not have that exotic virtue which is kept from the chill blast, hidden from evil, without any permission to be exposed to temptation. That alone is virtue which has good placed before it and evil, and seeing the evil, chooses the good." (p. 73, 'Addresses.')

which I have been favoured on the subject, corroborating, as they strongly do, my own views.

—— Rectory; Feb., 18—.

Dear Mr. Acton,—It is indeed a difficult subject to treat wisely and usefully—but I fully believe you are right in saying that it ought to be faced; and though it is very questionable how far any publication should be placed in the hands of youth, yet good service is done if you supply parents and instructors with such information as shall enable them to speak to individual boys, according to their discretion with a confident knowledge of those physical facts on which their admonitions are based.

You are not far wrong, I am afraid, in your facts if I may judge from my experience of three great public schools and several private ones. And if I hesitate to adopt your opinion, it is on the *à priori* grounds that it is hardly conceivable that the wise and merciful Creator should annex so fearful a penalty to indulgences which the multitude are sure to fall into—indulgences which (unlike the luxuries introduced by art) are supplied—if that is not using too strong a word, for I will not believe they are *suggested*—by nature itself. *A priori* grounds, however, in such a question, are very uncertain ones. I do not know whether the case is the same with the labouring population or with savage nations. If not, we may believe that artificial stimulus brings the upper classes, and civilised societies, under a probation which sifts them justly, and provides for the deterioration and downfall of those who do not stand the test.

I think those judge erroneously who select the public schools as the chief seat of this evil. My own experience is the other way. I used to see it practised shamelessly at a large private school I was at; and, alas! it was known and taught even at a little one, of boys *all below ten years old*, where I was before that. At ——, on the other hand—which I consider far the purest of the three public schools I have been connected with—all open or avowed practice of the vice was sternly repressed by the force of public opinion; and this is more or less the case, I believe, at all of them. The superiority of —— I attribute principally to the influence of the monitorial system, which modern sentimentalism is trying to undermine, and which was far more firmly and effectively at work there than at another school which has been more especially selected by the assailants as their point of attack. No system, however, can prevent the secret indulgence of the vice, nor the communication of this habit from one boy to another. Parents and tutors may well be assured that, whereever a few boys are gathered together, the evil will become known, however it be regarded by individuals or by the majority; and it follows that such advice as you recommend ought not to be withheld from those who are in danger. Still I dare not urge that the instinctive feeling of the heart should be outraged, or in any way overborne. A hint, a word, addressed to a young boy may often suffice to strengthen the resolutions of purity—a fervent exhortation to chastity and modesty, with a warning that he will be tempted by his fellows to evils which perhaps he is ignorant of; and an affectionate invitation on the parents' part to confidence and confessions, which may in many cases make it necessary, or very advisable, to go much more deeply into the matter.

At any rate, it is very important, as I said at first, that parents and tutors should be fortified with a knowledge far greater than they generally possess on these subjects. I should have found it myself far easier to deal with cases of this sort among my pupils had I felt more secure of my point on physiological as well as religious grounds.

And in each individual case, I believe, in that desperate struggle which every one has to maintain in early life who tries to rule his passions by the law of God—every one, that is, who has once let go the reins, and has to gather them up again—it would be the greatest encouragement to know that physical science confirms the dictates of revelation, and to know why and how to look for the aid of nature in resisting an almost resistless propensity.

Believe me, yours very truly,

——.

The second is from a member of one of the universities, who was formerly at a large public school.

——, ——, 18—.

Dear Sir,—In these few lines I will endeavour to state, as clearly as possible, my opinions on the suppressal of the vice which formed the subject of our conversation yesterday evening.

The suppressal of this vice, at a school, cannot, I think, be effected by the authority of a master, nor can the efforts of the older boys, though they may forcibly put a stop to any open public practice of the same, compel the others to desist from it. Good, sound, scientific information is what, in my opinion, is required at schools, both public and private.

My first reason for saying this is, that by learning the consequences of this practice, I think a great many will be persuaded, through fear, to discontinue it.

It may be said, however, by some, that the ill-effects of it are *known* at schools, but I can affirm that during the five years which I passed at school (both public and private), from the age of nine to fourteen, I never heard that any consequence followed this practice, except the vague one of "weakening."

My second reasoning is this. *Curiosity*, I am certain, from my own experience, and what I have seen at schools, is a great supporter of masturbation. Boys are naturally, from what they hear, curious to obtain some idea of sexual congress. With this intent they resort to the vice, and, with the hope of obtaining more information, they search out all the amorous stories in the writings of classical authors, and in 'Lemprière's Dictionary.'

This curiosity, of course, causes the mind to dwell constantly on sexual subjects. I think, then, that good information will, by satisfying this curiosity, free the mind to a great extent from sexual thoughts. I will now venture to suggest in what way the necessary information may be communicated to the boys.

It is obvious that if some of the older boys were made acquainted with the subject, and not the masters, when the former left the school, there would be no one remaining to impart the information to others.

I should suggest, then, that *all* the masters be provided with such information as is necessary. They might, I think, very well speak to some of the senior boys on the subject, and request them to warn the others of the practice, and exhort them to discontinue it.

The doctor of the place might be considered, perhaps, a fit person to speak to the boys. I think, however, that if he alone were to give his advice, the boys would not perceive that a general interest was taken in the matter, but that it was a subject in which he, as a medical man, was alone concerned; and so probably even *his* advice would not have the influence which it otherwise might. He, of course, by acting in concert with the masters, might do a great deal.

It might, perhaps, be advisable for the masters to lend a medical work such as your own to the senior boys, in order that they might see that the ill-effects of the practice were not fancies of the masters, but that they were well known by surgeons and other medical men.

Hoping that these suggestions may prove useful both to yourself and the public,

I remain, yours truly,



PERIOD II.

THE FUNCTIONS AND DISORDERS OF THE REPRODUCTIVE ORGANS IN YOUTH.

PART I.

NORMAL FUNCTIONS.

YOUTH (by which we mean that portion of man's earthly existence during which he is *growing*—that is, in which he has not yet attained his maximum of mental and physical stature and strength) is, as regards the reproductive functions, to be divided into two periods. The line of demarcation is the occurrence of that series of phenomena which constitute what we call *puberty*. During the first of these two periods, or *childhood*, strictly so termed, the fitting condition is, as we have seen, absolute sexual quiescence. We now pass to the consideration of the second period of youth, in which quiescence wakes into all the excitement of the most animated life—a spring season, so to speak, like that so brilliantly sketched by our great poet:

> "In the spring a fuller crimson comes upon the robin's breast,
> In the spring the wanton lapwing gets himself another crest,
> In the spring a livelier iris changes in the burnished dove,
> In the spring a young man's fancy lightly turns to thoughts of love."

The dangers as well as the powers and delights of this new energy are increased tenfold. If childhood has its sexual temptations, manhood and womanhood have theirs, infinitely harder to overcome, infinitely more ruinous if yielded to.

Of the real nature of this new condition, of its temptations, of the incalculable advantages of resisting them, and of the means of doing so, it is now my purpose to speak, as plainly and simply as possible. The ultimate consequences of yielding will be treated of at length hereafter.

Dr. Carpenter thus describes the change from childhood to youth: "The period of youth is distinguished by that advance in the evolu-

tion of the generative apparatus in both sexes, and by that acquirement of its power of functional activity, which constitutes the state of PUBERTY. At this epoch a considerable change takes place in the bodily constitution: the sexual organs undergo a much increased development; various parts of the surface, especially the chin and the pubes, become covered with hair; the larynx enlarges, and the voice becomes lower in pitch, as well as rougher and more powerful; and new feelings and desires are awakened in the mind."

"To the use of the sexual organs for the continuance of his race MAN is prompted by a powerful instinctive desire, which he shares with the lower animals. This instinct, like the other propensities, is excited by sensations; and these may either originate in the sexual organs themselves or may be excited through the organs of special sense. Thus in man it is most powerfully aroused by impressions conveyed through the sight or touch, but in many other animals the auditory and olfactory organs communicate impressions which have an equal power, and it is not improbable that in certain *morbidly excited states of feeling* the same may be the case with ourselves."—*Carpenter's Physiology*, p. 792.

With this bodily and mental change or development special functions, hitherto quiescent, begin their operations. Of these the most important in the male is the secretion of the impregnating fluid, the semen.

"From the moment," says Lallemand, "that the evolution of the generative organs commences (the testicles act), if the texture is not accidentally destroyed, they will continue to secrete up to a very advanced age. It is true that the secretion may be diminished by the absence of all excitement, direct or indirect, by the momentary feebleness of the economy, or by the action of special medicines, but it never entirely ceases from puberty up to old age." (p. 240, vol. ii.)

And now begins the trial which every healthy boy must encounter, and come out of victorious if he is to be all that he can and ought to be. The child should know nothing of this trial, and ought never to be disturbed with one sexual feeling or thought. But with puberty a very different state of things arises. A new *power* is present to be exercised, a new *want* to be satisfied. It is, I take it, of vital importance that boys and young men should know, not only the guilt of an illicit indulgence of their dawning passions, but also the danger of straining an immature power, and the solemn truth that the *want* will be an irresistible tyrant only to those who have lent it strength by yielding; that the only true safety lies in keeping even the thoughts pure. And nothing, I feel convinced, but a frank statement of the truth will persuade them that these new feelings, powers, and delights, must not be indulged.

Now, it is very well known to medical men that the healthy secretion of semen has a direct effect upon the whole physical and mental conformation of the man. A series of phenomena attend the natural action of the testicles which influence the whole system; helping, in fact, in no small degree, to form the character itself. A function so important, which does, in truth, to a great extent determine, according as it is dealt with, the happiness or misery of a life, is surely one of the last, if not the very last, to be abused.

But what, too often, are the facts? The youth, finding himself in possession of these sexual feelings and powers, utterly ignorant of their importance or even of their nature, except from the ribald conversation of the worst of his companions, and knowing absolutely nothing of the consequences of giving way to them, fancies, as he, with many compunctions, begins a career of depravity, that he is obeying nature's dictates. Every fresh indulgence helps to forge the chains of habit, and, too late, the truth dawns on him that he is, more or less, ruined for this world, that he can never be what he might have been, and that it can only be by a struggle as for life or death that he can hope for any recovery. In too many there is no strength left for any such struggle, and, hopelessly and helplessly, they drift on into irremediable ruin, tied and bound in the chain of a sin with the commencement of which ignorance had as much to do as vice.

Not that this natural instinct is to be regarded with a Manichæan philosophy, as in itself bad. Far from it. That it is *natural* forbids such a theory. It has its own beneficent purpose; but that purpose is not early and sensual indulgence, but mature and lawful love. Let us hear what Carpenter eloquently says on this point:

"The instinct of reproduction, when once aroused, even though very obscurely felt, acts in man upon his mental faculties and moral feelings, and thus becomes the source, though almost unconsciously so to the individual, of the tendency to form that kind of attachment towards one of the opposite sex which is known as *love*. This tendency, except in men who have degraded themselves to the level of brutes, is not merely an appetite or emotion, since it is the result of the combined operations of the reason, the imagination, the moral feelings, and the physical desire. It is just in this connection of the psychical attachment with the more corporeal instinct that the difference between the sexual relations of man and those of the lower animals lies. In proportion as the human being makes the temporary gratification of the mere sexual appetite his chief object, and overlooks the happiness arising from mental and spiritual communion, which is not only purer but more permanent, and of which a renewal may be anticipated in another world, does he degrade himself to a level with the brutes that perish."—Carpenter, p. 793.

Shakespeare makes even Iago say—

> "If the balance of our lives had not one scale of reason to poise another of sensuality, the blood and baseness of our natures would conduct us to most preposterous conclusions; but we have reason to cool our raging motions, our carnal stings, our unbitted lusts."—*Othello.*

"Nuptial love," says Lord Bacon, "maketh mankind, friendly love perfecteth it, but wanton love corrupteth and embaseth it."

Here, then, is our problem. A natural instinct, a great longing, has arisen in a boy's heart, together with the appearance of the powers requisite to gratify it. Everything—the habits of the world, the keen appetite of youth for all that is new—the example of companions—the pride of health and strength—opportunity—all combine to urge him to give the rein to what seems a *natural* propensity. Such indulgence is, indeed, not natural, for man is not a mere animal, and the nobler parts of his nature cry out against this violation of their sanctity. And more, such indulgence is *fatal.* It may be repented of. Some of its consequences may be, more or less, recovered from. But, from Solomon's time to ours, it is true that it leads to a "house of death."

But the boy does not know all this. He does not know that to his immature frame every sexual indulgence is unmitigated evil. He does not think that to his inexperienced mind and heart every illicit pleasure is a degradation, to be bitterly regretted hereafter—a link in a chain that does not need many to be too strong to break.

"Amare et sapere vix Deo conceditur," said the ancients. It is my object, nevertheless, to point out how the two can be combined—how, in spite of all temptations, the boy can be at once loving and wise, and grow into what indeed, I think, is one of the noblest things in the world in these our days, a continent man.

CHAPT. I.—CONTINENCE.

In the following pages the word continence will be used in the sense of voluntary and entire abstinence from sexual indulgences in any form.

The abstinence must be *voluntary*, for continence is very different from impotence. An impotent man is continent in a sense, but his continence, not depending on any effort of the will, is not what we are now speaking of.

Nor is the continence which I advise, and would encourage by every means in my power, mere ignorance. That, as I have already said, I consider a dangerous condition. True continence is complete control over the passions, exercised by one who knows their power, and who, but for his steady will, not only could, but would indulge them.

Again, continence must be *entire*. The fact of the indulgence being lawful or unlawful does not affect the question of continence. In this respect our definition differs from those in most dictionaries.[1]

This definition, of course, excludes the masturbator from the category of continent men, even though he may never have had connexion with a female. It can be only in a loose and inaccurate sense that he can be called continent. But he is not really so. Continence consists not only in abstaining from sexual congress, but in controlling all sexual excitement. If a man indulge in masturbation it is easy enough, as will be presently shown, for him to abstain from fornication. In fact, the one is generally incompatible with the other.

Certainly no man is entitled to the character of a continent or chaste man who by any unnatural means causes expulsion of semen. On the other hand, the occasional occurrence of nocturnal emissions or wet dreams is quite compatible with and, indeed, is to be expected as a consequence of continence, whether temporary or permanent. It is in this way that nature relieves herself. But any voluntary imitation or excitement of this process is, in every sense of the word, incontinence. Thus it appears that there is no middle course; a man must either be continent or incontinent. He may be absolutely continent as a young man ought to be, or he may be, as married men are, continent only for certain periods.

In the present chapter, however, we have to treat of absolute continence only.

THE ADVANTAGES OF CONTINENCE.—If a healthy, well-disposed boy has been properly educated, by the time he arrives at the age of fourteen or sixteen he possesses a frame approaching its full vigour. His conscience is unburdened, his intellect clear, his address frank and candid, his memory good, his spirits are buoyant, his complexion bright. Every function of the body is well performed, and no fatigue is felt after moderate exertion. The youth evinces that elasticity of body and that happy control of himself and his feelings which are indicative of the robust health and absence of care which should accompany youth. His whole time is given up to his studies and his amusements, and as he feels his stature increase and his intellect enlarge, he gladly prepares for his coming struggle with the world.

The case is very different where a boy has been incontinent, especially in that most vicious of all ways, masturbation. In extreme cases

[1] The following are one or two of the definitions of the word "continence" in standard works:

"Abstinence from, or moderation in, the pleasures of physical love."—*R. Dunglison, M.D.*

"The abstaining from unlawful pleasures."—*Bailey.*

"Forbearance of lawful pleasure."—*Ash.*

the outward signs of debasement are only too obvious. The frame is stunted and weak, the muscles undeveloped, the eye is sunken and heavy, the complexion is sallow, pasty, or covered with spots of acne, the hands are damp and cold, and the skin moist. The boy shuns the society of others, creeps about alone, joins with repugnance in the amusements of his schoolfellows. He cannot look any one in the face, and becomes careless in dress and uncleanly in person. His intellect has become sluggish and enfeebled, and if his evil habits are persisted in, he may end in becoming a drivelling idiot or a peevish valetudinarian. Such boys are to be seen in all the stages of degeneration, but what we have described is but the result towards which *they all* are tending.

The cause of the difference between these cases is very simple. The continent boy has not expended that vital fluid, semen, or exhausted his nervous energy, and his youthful vigour has been employed for its legitimate purpose, namely, in building up his growing frame. On the other hand, the incessant excitement of sexual thoughts, the constant strain on the nervous system, and the large expenditure of semen has, exhausted the vital force of the incontinent, and has reduced the immature frame to a pitiable wreck.

DIFFICULTY OF MAINTAINING.—An almost infinite variety of opinion exists on this subject, between the extreme proposition on the one hand, that a young man has, or need have no sexual desire, at least to any troublesome degree, and consequently need neither take precautions, nor be warned against the danger of exciting his sexual feelings, and the equally extreme doctrine on the other hand, that the sufferings of chastity are such as to justify, or at least excuse, incontinence. My own opinion is, that where, as is the case with a very large number, a young man's education has been properly watched, and his mind has not been debased by vile practices, it is very often a comparatively easy task to be continent, and requires no great or extraordinary effort; and every year of voluntary chastity renders the task easier by the mere force of habit.

Yet it can hardly be denied, that a very considerable number, even of the more or less pure, do suffer, at least temporarily, no little distress.

Lallemand has given a vivid sketch of this sexual uneasiness, which the early recollections of many of my readers may verify. "There is a constant state of orgasm and erotic preoccupation, accompanied with agitation, disquiet, and *malaise*, an indefinable derangement of all the functions. This state of distress is seen particularly in young men who have arrived at puberty, and whose innocence has been preserved from any unfortunate initiation. Their disposition becomes soured, impatient, and sad. They fall into a state of melancholy or misanthropy, sometimes become disgusted with life, are disposed to shed tears without any cause. They seek solitude in order to dream about the great mystery

which absorbs them; about those great unknown passions which cause their blood to boil. They are at the same time restless and apathetic, agitated and drowsy. Their head is in a state of fermentation, and nevertheless weighed down by a sort of habitual headache. A spontaneous emission or escape, which causes this state of plethora to cease, is a true and salutary crisis which for the moment re-establishes the equilibrium of the economy." (Vol. II, p. 324.)

I have quoted this passage, as containing a brilliant, though perhaps rather exaggerated skètch of a state of mind and body that is very common, and is the chief difficulty in the way of a youth's remaining chaste. But I am far from endorsing the author's remark, that this distress affects those particularly "whose innocence has been preserved from any unfortunate initiations." On the contrary, it is my experience that these are just the persons who are, generally speaking, too happy and healthy to be troubled with these importunate weaknesses. It is the *semi-continent*, the men who see the better course, and approve it, but follow the worse—the men who, without any of the recklessness of the hardened sensualist, or any of the strength of the conscientiously pure man endure at once the sufferings of self-denial and the remorse of self-indulgence—these are the men of whom Lallemand's words are a living description.

The facts which show the truth of this are innumerable, and apply to the youth, of whom I am now more particularly speaking, as much as to the adult. It is a matter of everyday practice to hear patients complain that a state of continence after a certain time produces a most irritable condition of the nervous system, so that the individual is unable to settle his mind to anything:—study becomes impossible; the student cannot sit still; sedentary occupations are unbearable, and sexual ideas intrude perpetually on the patient's thoughts. When this complaint is made, there is little doubt what confession is coming next—a confession that at once explains the symptoms. Of course in such cases the self-prescribed remedy has been most effective, and sexual intercourse has enabled the student at once to recommence his labours, the poet his verses, and the faded imagination of the painter to resume its fervour and its brilliancy; while the writer who for days has not been able to construct two phrases that he considered readable, has found himself, after relief of the seminal vessels, in a condition to dictate his best performances. Of course with such persons continence is sure to induce this state of irritability. Still, no such symptoms, however feelingly described, should ever induce a medical man even to seem to sanction his patient's continuing the fatal remedy, which is producing the disease.

In all solemn earnestness, I protest against such false treatment. It is better for a youth to live a continent life. The strictly continent

suffer little or none of this irritability; but the incontinent, as soon as seminal plethora occurs, are sure to suffer in one or other of the ways above spoken of: while the remedy of indulgence, if effective, requires repetition as often as the inconvenience returns. On the other hand, attention to diet, aperient medicine (if necessary), gymnastic exercise, and self-control, will most effectually relieve the symptoms; and precautions mentioned elsewhere will prevent a repetition of the seminal plethora which is the cause of the irritability.

The truth is, that most, and especially the young, are only too glad to find an excuse for *indulging* their animal propensities, instead of endeavouring to regulate or control them. I have not a doubt that this sexual suffering is often much exaggerated, if not invented, for this purpose. Even where it really exists, one of the last remedies the patient would entertain the idea of would be that first recommended by an upright professional man, viz., attention to diet—exercise—and, in fact, regimen. That there should be more testimony in favour of the remedy considered agreeable, than of that involving constraint or inconvenience, is easily explicable on the supposition that the witnesses have not had experience of both systems.

If any one wished to undergo the acutest sexual suffering, he could adopt no more certain method than to be incontinent, with the intention of becoming continent again, when he had "sown his wild oats." The agony of breaking off a habit which so rapidly entwines itself with every fibre of the human frame is such that it would not be too much to say to any young man commencing a career of vice—"You are going a road on which you will *never* turn back. However much you may wish to, it will be too much for you. You had better stop now. It is your last chance."

There is a terrible significance in the Wise Man's words, "*None* that go to her return again, neither take they hold on the paths of life."

How much severer occasional incontinence makes the necessary struggle to remain continent at all, appears from the sexual distress which widowers, or those married men to whom access to their wives is forbidden, suffer.

My friend Dr. —— is constantly attending for serious diseases of the womb the wives of clergymen, as well as of dissenting ministers, in whose cases, for months together, marital intercourse is necessarily forbidden. He tells me that he has often been surprised at the amount of sexual suffering—the result of their compulsory celibacy—endured by the husbands of some of his patients—men in every other relation of life most determined and energetic. Indeed it is not wonderful that it should be so, if we consider the position of such men, who for years may have indulged, with moderation, the sex-passion as we have de-

scribed it, untrained to mortification in the shape of food or exercise, or marital intercourse, the secretion of perfect semen going on in obedience to the healthy course of a married man's existence. Conceive them reined up suddenly, as it were, and bidden to do battle with their instincts. Religion and morality prevent them, more than others, from having sexual intercourse with strange women; intense ignorance on the subject of the sex-passion in general, as well as misapprehension of the effects of disuse of the generative organs, only aggravate their suffering: conceive all this, and it is not difficult to believe that affections of the brain may supervene.

These remarks are in no way intended as any excuse or palliation for incontinence, but as warnings to the young. These, it must be remembered, are the complaints of *incontinent* men, and I mention them here to show how much easier it is even in adult life to abstain altogether than it is to control the feelings, when they have been once excited and indulged. The real remedy for sexual distress is to remain continent, using all the hygienic aids in our power—not to be incontinent, and then try to cure incontinence afterwards.

The admitted fact that continence, even at the very beginning of manhood, is frequently productive of distress, is often a struggle hard to be borne, still harder to be completely victorious in, is not to be at all regarded as an argument that it is an *evil*. A thoughtful writer has on this subject some admirable remarks:—"Providence has seen it necessary to make very ample provision for the preservation and utmost possible extension of all species. The aim seems to diffuse existence as widely as possible, to fill up every vacant piece of space with some sentient being, to be a vehicle of enjoyment. Hence this passion is conferred in great force. But the relation between the number of beings and the means of supporting them is only on the footing of a general law. There may be occasional discrepancy between the laws operating for the multiplication of individuals and the laws operating to supply them with the means of subsistence, and evils will be endured in consequence, even in our own highly favoured species; but against all these evils and against those numberless vexations which have arisen in all ages from the attachment of the sexes, place the vast amount of happiness which is derived from this source—the basis of the whole circle of the domestic affections, the sweetening principle of life, the prompter of all our most generous feelings and even of our most virtuous resolves and exertions—and every ill that can be traced to it is but as dust in the balance. And here also we must be on our guard against judging from what we see in the world at a particular era. As reason and the higher sentiments of man's nature increase in force, this passion is put under better regulation, so as to lessen many of the evils connected with it. The civilised man is more able to give it due control; his

attachments are less the result of impulse; he studies more the weal of his partner and offspring. There are even some of the resentful feelings connected in early society with love, such as hatred of successful rivalry, and jealousy, which almost disappear in an advanced state of civilisation. The evil springing, in our own species at least, from this passion may, therefore, be an exception mainly peculiar to a particular term of the world's progress, and which may be expected to decrease greatly in amount."[1]

In addition to the foregoing considerations, I would venture to suggest one that should not be forgotten. Granted that continence is a *trial*, a sore trial, a bitter trial, if you will. But what is the use or object of a trial but to *try*, to test, to elicit, strengthen and brace, whatever of sterling, whatever of valuable, there is in the thing tried? Is to yield at once the right way to meet a trial? Is to lay down one's arms at the first threatening of conflict a *creditable* escape from trial, to say no more? Nay, is it *safe*, when the trial is imposed by the highest possible authority?

"The first use," says the late Rev. F. Robertson, "a man makes of every power or talent given to him is a bad use. The first time a man ever uses a flail it is to the injury of his own head and of those who stand around him. The first time a child has a sharp-edged tool in his hand he cuts his finger. But this is no reason why he should not be ever taught to use a knife. The first use a man makes of his affections is to sensualise his spirit. Yet he cannot be ennobled except through those very affections. The first time a kingdom is put in possession of liberty the result is anarchy. The first time a man is put in possession of intellectual knowledge he is conscious of the approaches of sceptical feeling. But that is no proof that liberty is bad or that instruction should not be given. It is a law of our humanity that man must know both good and evil; he must know good *through* evil. There never was a principle but what triumphed through much evil; no man ever progressed to greatness and goodness but through great mistakes."[2]

The argument in favour of the great mental, moral, and physical advantage of early continence does not want for high secular authority and countenance, as the recollection of the least learned reader will suggest in a moment. Let us be content here with the wise Greek,[3] who, to the question when men should love, answered, "A young man, not yet; an old man, not at all;" and with the still wiser Englishman,[4] who thus writes:—"You may observe that amongst all the great and worthy persons (whereof the memory remaineth, either ancient or recent) there

[1] 'Vestiges of Creation,' tenth edition, p. 310.
[2] Robertson's 'Discourses,' pages 87, 88.
[3] Thales.
[4] Lord Bacon.

is not one that hath been transported to the mad degree of love—which shows that great spirits and great business do keep out this weak passion. . . . . . By how much the more ought men to beware of this passion, which loseth not only other things, but itself. As for the other losses, the poet's relation doth well figure them:—'*That he that preferred Helena quitted the gifts of Juno and Pallas*:' for whosoever esteemeth too much of amorous affection, quitteth both riches and wisdom. . . . They do best, who, if they cannot but admit love, yet make it keep quarter."

Aids to Continence.—No help, every wise man must feel, is to be despised in any part of the life-battle that all have to fight. And in that struggle for purity, which is, at least for the young, the hardest part of it, what help to seek, and where and how to seek it, is no unimportant question, and is one which in a practical treatise well deserves a few words.

Religion.—Above all other assistance, must, of course, be placed the influence of religion—not the superstition of which the bitter poet speaks:

> "Humana . . . cum vita jaceret
> In terris oppressa gravi sub relligione."

but that, whose chiefest beatitude is promised to the "pure in heart."

Of the direct personal influence of religion upon the individual in this respect, it is not my purpose to speak here—the very nature of that influence is, in these days, the ground of too much, and too fervid controversy. It is not, however, without interest to observe the different way in which the two great western divisions of the Christian church treat the subject of continence.

Among *modern* Protestants, I cannot help feeling that there is, in both the spoken and written teaching of their authorised ministers, a certain timorousness in dealing with the matter, which, however natural, almost gives the idea of a lack of sympathy with the arduous nature of the effort requisite to obey the commands, that so urgently demand perfect purity from the consistent Christian.

It is much the same among the fathers of our Church. In those writings, which are—from their antiquity—the wide assent they have commanded—the character and station of their authors—or from other causes, usually regarded as of *authority* among us, there is often a deficiency in frank and kindly discussion of the subject. This accusation cannot be brought against all, it is true. In the note below[1] will be

[1] The following authorities have been kindly mentioned to me by a clerical friend as having more or less fully discussed the subject of continence. In such a work as this I offer no apology for inserting the catalogue:

Bishop Latimer preached strongly against lechery in 1549.—See 'First Sermon to Edward VI,' vol. i, pp. 72-76. Also 'Sermon to Edward VI' in 1550, pp. 269-271, and pp. 287-290. Also 'Seventh Sermon on Lord's Prayer,' vol. i, p. 450, and further on; also vol. ii, p. 619, 'Sermon on First Sunday in Advent.

found a list of those who have written more or less plainly and manfully in favour of continence.

Dr. James Usher, Archbishop of Armagh, treats the whole subject at length.—'Body of Divinity,' on Seventh Commandment, pp. 275-282 inclusive. London edition, 1677 (*most plain*).

Dr. John Preston, Master of Emmanuel College, Cambridge, and Preacher at Lincoln's Inn in 1633, gives a full treatise on 'How to Mortify Fornication and Uncleanness.' The book is rare, but is probably in Sion College Library or British Museum.

The Eleventh Homily of the Church of England treats most plainly and forcibly of 'Whoredom and Uncleanness.'

Dean Nowell and Archbishop Wake speak of the subject in their Catechisms.

Dr. Isaac Barrow, 'Discourses of the Seventh Commandment.'

Bishop Thomas Sherlock does the same most ably. Vol. ii, Discourse IX, p. 173, on Text, 1 Peter ii, 11.

Bishop Hall reproves "strange flesh," "beastly dalliance," and unnatural titillations in Sermon on Saint John vii, 24, paragraph 13.

Bishop Hall remarks well on lust in his contemplations on "Joseph," "Dinah," "Judah and Thamar," "David and Bathsheba," "Boaz and Ruth."

Archbishop Leighton speaks well and affectionately on the subject in Pearson's edition of his works. Vol. i, pp. 209, 354, 388; and vol. ii, pp. 489, 608.

Archbishop Tillotson does much the same, but more generally in Sermon VII.

Bishop Burnet was famous for plain speaking on this head, but we have no copy of his works.

Dr. Assheton gives an instruction on "Adultery," quoted in the 'Visitatio Infirmorum,' p. 620.

Bishop Jeremy Taylor (born 1613, died 1667) treats the subject in his 'Holy living' and 'Life of Christ.'

Motives for exercising the free will to conquer this sin.

Bishop Atterbury's Sermon on 'Temptations not Irresistible.'

Dr. Blair's Sermons on 'The Progress of Vice;' 'The causes of Men's being Weary of Life;' 'Idleness;' 'The Slavery of Vice;' 'The Wounds of the Heart;' 'A Life of Luxury and Licentiousness;' also Sermons XVII, XXVII, LXIV, LXIX, LXXXIII.

Dr. Barrow's Sermons, vol. iii, XLIV, XLV, LI, LII, LIII.

Archbishop Tillotson's Sermons X, XXIX.

Motives to repentance.

Archbishop Tillotson's Sermon XIII, Sermon IV at the end.

The Bishop of Oxford on Heb. iii, 13. Oxford, Parker, 1853.

'Self Examination and Confession.'

Questions on the 'Whole Duty of Man,' and 'The Measures of Christian Obedience.'

'Trial and Judgement of the Soul.' By Kettlewell. Vis. Inf., p. 505.

'Examination by Baptismal Vows.' By Sherlock. Vis. Inf., p. 536.

'Examination by Gospel Precepts.' Vis. Inf., pp. 490-491.

Dr. Isham's 'Questions.' Vis. Inf., p. 497.

Bishop Wilson's "Questions," quoted from his 'Parochialia.' Vis. Inf., p. 469.

'The Week's Preparation for the Sacrament,' p. 21, &c.

'Questions for Self-Examination.' A Tract. (Masters.)

Bishop Ken's "Questions" in his 'Manual.'

It was far from my intention, when I commenced this work, to put myself forward as a religious adviser, but I so frequently receive painful letters from young men, seeking advice how to curb the lust of the flesh, that I was induced to inquire as to the views entertained upon

Bishop Stearne's 'Motives to Confession.'
Rev. T. Warton's 'Motives to Confession.' Vis. Inf., pp. 595-598.
Bishop Wilson in his 'Parochialia.'
Archbishop Usher in his 'Answer to a Jesuit.'
Bishop Andrews in his Sermons.
'The Spiritual Combat,' p. 14.
Rev. John Wesley. Sermon XXI, paragraphs 4 and 5.
Bishop Jeremy Taylor. ESPECIALLY. 'Life of Christ,' Part ii, section xii, p. 218, in the folio edition of 1703.
"On the Minister's Authority for Absolving, &c., which he cannot do without Confession." See 'Common Prayer-book,' "Exhortation to Communion," at the end; and Dr. Isaac Barrow on the 'Power of the Keys,' vol. v, p, 202. Many eminent clergy have quite a large practice in this way, and most useful they are to many.

On penance or regime.

Jeremy Taylor's 'Life of Christ,' p. 273, sec. 2, "On Fasting."
Rev. John Wesley's 'Sermon on Fasting.' Sermon XXV.
The Church of England Homily on Fasting, the 4th in the 2nd book.
Bishop Beveridge's 'Sermon on Fasting.'
Bishop Jeremy Taylor "On Mortification and Corporal Austerities," 'Life of Christ,' p. 83.
Constant Communion is recommended as a remedy by Archbishop Tillotson. Sermon XXV, p. 287, last two paragraphs.

Instructions concerning chastity.

'Going a Courting.' A Tract published by Jarrold, St. Paul's Churchyard.
'How to take care of Number One.' The same publisher.
'Young Men of the Great City.' The same publisher.
'Men who have fallen.' The same publisher.
I believe Matthew Henry treats the matter in his Commentary on such passages as Matt. v, 27; Rom. i, 27; xiii, 14, and the like. See also Sherlock's 'Practical Christian.'
Bishop Jeremy Taylor's 'Life of Christ,' pp. 111, 112, 113, 114, 228, 249, 86.

Prayers for Chastity are very numerous. See the Devotions of Bishop Ken, Archbishop Laud, Bishop Cosin, Anthony Horneck, Nathaniel Spinckes, Benjamin Jenks, and Bishop Andrews. The Evening and Midnight Hymns of Bishop Ken. The 'Hymnal,' noted by J. M. Neale, Nos. 2, 6, 9. Jeremy Taylor's 'Life of Christ,' pp. 219-231, second prayer. Dr. Watts' Hymns, book i, Nos. 22, 104, 105, 106, 132; book ii, 48, 101, 160, 161.
Dr. Doddridge's 'Manual of Devotion,' which he actually collected from the works of Ignatius Loyola, probably contains many such prayers.
John Wesley's Hymns contain many prayers for repentance from evil desires, 99, 102, 103, 104, 105, 106, 108, 109, 110, 152, 311, 343, 355, 367, 381, 388, 38[illegible] 397, 398, 406, 409, 412, 416, 647, 688.

the subject by the modern executive of the Church of England. I found on application to competent persons, that they do not deem it expedient to be very diffuse upon the observance of the Seventh Commandment. I was referred, indeed, by one worthy divine to the head "of Fasts and Vigils" in our Offices, but after careful perusal, I was unable to discover much that could be of assistance to the earnest layman, desirous to arm himself against the promptings of nature and imagination.

The contrast we may remark between the common sense and wisdom of the more ancient writers and some modern ecclesiastical views on these subjects is rather painful. All the help that one excellent clergyman can give to tempted brethren is this: "Another man is tormented by evil thoughts at night. Let him be directed to cross his arms upon his breast and extend himself as if he were lying in his coffin. Let him endeavour to think of himself as he will be one day stretched in death. If such solemn thoughts do not drive away evil imaginings, let him rise from his bed and lie on the floor."

As will be seen by reference to pp. 41—44, there is just so much truth in this advice as to cause a regret that the adviser had not the courage or the knowledge sufficient to go farther and make it practical and useful.

I believe that in the writings of the more eminent divines among the various bodies of Dissenters in England, and the Protestant communities throughout Europe, there are to be found very few discussions of the

St. Hilary in his hymn "filia Abra sua missus"(!), which begins "Lucis largitor splendide," prays for chastity thus:

"Paterna lucis gloria
Cujus admotâ gratiâ
Nostra patescunt corpora
Tuoque plena spiritu
Secum Deum gestantia
Ne rapientis perfidi
Diris patescant fraudibus
Ut inter actus sæculi
Vitæ quos usus exigit
Omni carentes crimine
Tuis vivamus legibus
Probrosas mentis castitas
Carnis vincat libidines
Sanctumque puri corporis
Delubrum fervet spiritus
Hæc spes precautis animæ
Hæc sunt votiva numera."

"So dear to heaven is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lackey her."—*Milton.*

subject of sexual temptations which can be appealed to as real *aids to continence.* Reference to the list of authorities already quoted will show that some have, however, mentioned the subject.

The Church of Rome, with that practical wisdom which so often characterises her, and which no Protestantism should lead us to deny, has, in many of her arrangements, and in much of her authorised teaching, fully and sympathisingly recognised, the great facts of the existence and intensity of sexual misery and temptation, and of the absolute necessity of perfect purity, for those who would reap the blessings of continence.[1]

[1] I may here extract from a work of high authority in the Church of Rome, some practical teaching for the purpose of training youth to the observance of the Romish sixth (our seventh) commandment, which, with the aid of a little worldly counsel and physiological instruction, could hardly, I think, fail sufficiently to strengthen those who, although weak in the flesh are willing in the spirit.

"1. Of this commandment we can say but little. St. Francis de Sales says that chastity is sullied by the bare mention of it. Hence, let each person, in his doubts on this subject, takes advice from his confessor, and regulate his conduct according to the direction which he receives. I will only observe here in general that it is necessary to confess not only all acts, but also improper touches, all unchaste looks, all obscene words, and whether they are spoken with complacency and danger of scandal to others. It is moreover necessary to confess all immodest thoughts. Some uninstructed persons imagine that they are bound only to confess impure actions; they must also confess all the bad thoughts to which they have consented. Human laws forbid only external acts, because men see only what is manifested externally; but God, who sees the heart, condemns every evil thought. 'Man sees those things that appear; but the Lord beholdeth the heart.' (1 Kings xvi, 7.) This holds for every species of bad thoughts to which the will consents. In a word, before God it is a sin to desire whatever is criminal in act.

"2. I have said, *thoughts to which the will consents.* Hence, it is necessary to know how to determine when a bad thought is a mortal sin, when it is venial, and when it is not sinful at all. In every sin of thought there are three things: the suggestion, the delectation, and the consent. The *suggestion* is the first thought of doing an evil action which is presented to the mind. This is no sin; on the contrary, when the will rejects it, we merit a reward. 'As often,' says St. Antoine, 'as you resist, so often are you crowned.' Even the saints have been tormented by bad thoughts. To conquer a temptation against chastity, St. Benedict threw himself among thorns, St. Peter of Alcantra cast himself into a frozen pool. Even St. Paul writes that he was tempted against purity. 'There was given me a sting of my flesh, an angel of Satan to buffet me.' (2 Cor. xii, 7.) He several times implored the Lord to deliver him from the temptation. 'For which thing thrice I besought the Lord that it might depart from me.' The Lord refused to free him from the temptation, but said to him: 'My grace is sufficient for thee.' And why did God refuse to remove the temptation? That, by resisting it, the saint might gain greater merit. 'For power is made perfect in infirmity.' . . . .

"3. After the suggestion comes the *delectation.* When a person is not careful to banish the temptation immediately, but stops to reason with it, the thought instantly begins to delight, and thus continues to gain the consent of the will. As long as the will withholds the consent, the sin is only venial, and not mortal. But, if the

Training of the will.—And now, leaving the religious aids to continence to those authorised to speak on the subject from that point of

soul does not turn to God, and make an effort to resist the delectation, the consent will be easily obtained. 'Unless,' says St. Anselm, 'a person repel the delectation, it passes into consent, and kills the soul.' . . . .

"4. The soul loses the grace of God, and is condemned to hell, the instant a person consents to the desire of committing sin, or delights in thinking of the immodest action, as if he were then committing it. This is called *morose delectation*, which is different from the sin of desire. . . . . He who contracts the habit of consenting to bad thoughts, exposes himself to great danger of dying in sin: *First*, because it is very easy to commit sins of thought. In a quarter of an hour a person may entertain a thousand bad thoughts; and every thought to which he consents deserves a hell for itself.

"5. My brother, do not say, as many do, that the sins against chastity are light sins, and that God has compassion on such sins. What! Do you say that it is a light sin? But it is a mortal sin: even a sin of thought against chastity is a mortal sin, and is sufficient to send you to hell. 'No fornicator . . . hath inheritance in the kingdom of Jesus Christ and of God.' (Eph. v, 5.) Is it a light sin? Even the pagans held impurity to be the worst of vices, on account of the bad effects which it produces. Seneca says: 'Impurity is the foremost of the world's wickedness;' and Cicero writes: 'There is no more heinous pest than the indulgence of uncleanness.'—St. Isidore has written: 'Whatsoever sin you name, you shall find nothing equal to this crime.'

"12. For those who are unable to abstain from impurity, or who are in great danger of falling into it, God has, as St. Paul says, instituted matrimony as a remedy. 'But if they do not contain themselves, let them marry; for it is better to marry than to be burnt.' (1 Cor. vii, 9.) *But*, some may say, *father*, *marriage is a great burden*. Who denies it? But have you heard the words of the apostle? It is better to marry, and to bear this great burden, than to burn for ever in hell. But do not imagine that, for those who are unwilling or unable to marry, there is no other means but marriage by which they may preserve chastity. By the grace of God, and by recommending themselves to Him, they can conquer all the temptations of hell. What are the remedies? Behold them.

"13. The first remedy is to humble ourselves constantly before God. The Lord chastises the pride of some by permitting them to fall into a sin against chastity. It is necessary, then, to be humble, and to distrust altogether our own strength. David confessed that he had fallen into sin in consequence of not having been humble, and of having, perhaps, trusted too much in himself. 'Before I was humbled I offended.' (Ps. cxviii, 67.) We must then be always afraid of ourselves, and must trust in God that he will preserve us from sin.

"14. The second remedy is instantly to have recourse to God for help, without stopping to reason with the temptation. When an impure image is presented to the mind, we must immediately endeavour to turn our thoughts to God, or to something which is indifferent. . . . .

"15. The third remedy is to frequent the sacraments of penance and eucharist. It is very useful to disclose unchaste temptations to your confessor. St. Philip Neri says, that a *temptation disclosed is half conquered*. And should a person have the misfortune to fall into a sin against purity, let him go to confession immediately. By ordering him, whenever he fell into sin, to confess it immediately, St. Philip Neri freed a young man from this sin. The holy communion has great efficacy in giving

view, let us consider whether there is not much practical counsel to be given to the boy or young man who, having been made aware (as I have suggested he should be) of the ruinous effects of early impurity—is desirous of living a life of continence.

His object is—our object for him ought to be—to preserve a pure and healthy mind in a pure and healthy body. Judiciously directed training and exercise of *both* towards this definite object would, I am sure, in most cases, reduce the difficulty of living a chaste life to the minimum, and, indeed, render the conflict rather a proud and thankful sense of self-command than an arduous struggle.

strength to conquer temptations against chastity. The Most Holy Sacrament is called 'wine springing forth virgins.' (Zach. ix, 17.) The wine is converted into the blood of Jesus Christ by the words of consecration. Earthly wine is injurious to chastity; but the celestial wine preserves it. . . .

"17. The fifth remedy, which is the most necessary for avoiding sins against chastity, is to fly from dangerous occasions. Generally speaking, the first of all the means of preserving yourself always chaste, is to avoid the occasions of sin. The means are, to frequent the sacraments, to have recourse to God in temptation, to be devoted to the Blessed Virgin; but the first of all is to avoid the occasion of sin. 'And your strength,' says Isaias, 'shall be as the ashes of tow . . . . and there shall be none to quench it.' (Isa. i, 31.) Our strength is like the strength of tow thrown into the fire—it is instantly burned and consumed. Would it not be a miracle if tow cast into the fire did not burn? It would also be a miracle if we exposed ourselves to the occasion, and did not fall. According to St. Bernardine, of Sienna, it is a greater miracle not to fall in the occasion of sin, than to raise a dead man to life. 'It is a greater miracle not to fall when one is in the occasion of sin, than to resuscitate the dead.' St. Philip Neri used to say in the warfare of the flesh, cowards—that is, they who fly from occasions—are always victorious. You say: *I hope that God will assist me.* But God says: 'He that loveth danger shall perish in it.' (Eccl. iii, 27.) God does not assist those who, without necessity, expose themselves voluntarily to the occasion of sin. It is necessary to know that he who puts himself in the proximate occasion of sin is in the state of sin, though he should have no intention of committing the principal sin to which he exposes himself. . . .

"22. But let us return to the necessity of avoiding the occasions of sin. It is necessary also to abstain from looking at immodest pictures. St. Charles Borromeo forbids all fathers of families to keep such pictures in their houses. It is necessary also to obtain from reading bad books, and not only from those that are positively obscene, but also from those that treat of profane love, such as certain poems, *Ariosto, Pastor Fido,* and all such works. O fathers! be careful not to allow your children to read romances. These sometimes do more harm than even obscene books: they infuse into young persons certain malignant affections, which destroy devotion, and afterwards impel them to give themselves up to sin. 'Vain reading,' says St. Bonaventure, 'begets vain thoughts, and extinguishes devotion.' Make your children read spiritual books, ecclesiastical histories, and the lives of the saints. And here I repeat: do not allow your daughters to be taught letters by a man, though he be a St. Paul, or a St. Francis of Assisium. The saints are in heaven."—'Instructions on the Commandments and Sacraments,' translated from the Italian of Saint Alphonsus M. Liguori, Bishop of Agatha, by a Catholic Clergyman, pp. 154—173.

The first requisite is, that power of the mind over outer circumstances which we call "a strong will." Without this resolute grasp of the intellect and moral nature, to direct, control, and thoroughly master all the animal instincts, a man's life is but an aimless, rudderless drifting, at the mercy of every gust of passion, or breeze of inclination towards tolerably certain shipwreck.

It is a solemn truth that the sovereignty of the will, or, in other words, of the man over himself and his outward circumstance, is a matter of *habit*. Every victory strengthens the victor. With one, long years of courageous self rule have made it apparently impossible for him ever to yield. The whole force of his character, braced and multiplied by the exercise of a lifetime, drives him with unwavering energy along his chosen course of purity. The very word we have used—continence—admirably expresses the firm and watchful hold with which his trained and disciplined will grasps and guides all the circumstances and influences of his life.

With another, the first little concession, the first lost battle between the will and a temptation, is but the commencement of a long series of failures. Every succeeding conflict is harder because the last has been lost. Every defeat lessens the last trembling remnants of self-reliance. And at last, with the bitterest pain of all—self contempt—gnawing at his heart, with no strength to say "I will not"—under the tyrannous dominion of foul passions, which, whatever of good is left in him abhors, the man slinks and stumbles towards his grave.

But, more than this, the steady discipline of the will, has a direct physical effect on the body. The young man who can command even his thoughts, will have an *easier* task in keeping himself continent than he who cannot. He who, when physical temptations assail him, can determinately apply his mind to other subjects, and employ the whole force of his will in turning away, as it were, from the danger, has a power over the body itself which will make his victory tenfold easier than his, who, unable to check bodily excitement, though determined not to yield, must endure in the conflict great sexual misery.

Dr. Carter, in his 'Treatise on Hysteria,' makes some striking remarks on the effect of continual direction of the mind in producing emotional congestion of organs which illustrate this view of the subject. He says (p. 13). "The glands liable to emotional congestion are those which, by forming their products in larger quantity, subserve to the gratification of the excited feeling. Thus, blood is directed to the mammæ by the maternal emotions, to the testes by the sexual and to the salivary glands by the influence of appetizing odours; while in either case the sudden demand may produce an exsanguine condition of other organs, and may check some function which was being actively performed—as, for instance, the digestive."

He also relates a very remarkable example of the intensity of the emotional influence. "A lady, who was watching her little child at play, saw a heavy window-sash fall upon its hand, cutting off three of the fingers; and she was so much overcome by fright and distress, as to be unable to render it any assistance. A surgeon was speedily obtained, who, having dressed the wounds, turned himself to the mother, whom he found seated, moaning and complaining of pain in her hand. On examination, three fingers corresponding to those injured in the child, were discovered to be swollen and inflamed, although they had ailed nothing prior to the accident. In four-and-twenty hours, incisions were made into them and pus was evacuated; sloughs were afterwards discharged, and the wounds ultimately healed.

"Now in this case there can be no doubt that the mother's emotion was directed, by observation of the parts injured, upon the corresponding parts of her own system, there working a change in the circulation or nutrition, sufficient to excite acute inflammatory action."

In treating of this subject further on, we shall find many instances in which there is good reason to believe in such emotional influences, and that a long-directed attention to the organs in hypochondriacs and others, has set up a deranged state of the nervous and circulating powers.

In accordance with the same law, a steady avoidance of all impure thought; a turning away, so to speak, of the will from sexual subjects will spare the young man much of the distress and temptation arising from the abnormal excitement of the reproductive system induced by the mind's dwelling much on such subjects.

The essence of all this training of the will, however, lies in beginning *early*. If a boy once gets the idea thoroughly into his head that *all* such indulgences are dirty and mean, and with the whole force of his unimpaired energy, determines he *will* not disgrace himself by yielding, a very bright and happy future is before him.

A striking example of what resolution can do was related to me lately by a patient. "You may be somewhat surprised, Mr. Acton," said he, "by the statement I am about to make to you, that before my marriage I lived a perfectly continent life. During my university career my passions were very strong, sometimes almost uncontrollable, but I have the satisfaction of thinking that I mastered them, it was, however, by great efforts. I obliged myself to take violent physical exertion; I was the best oar of my year, and when I felt particularly strong sexual desire, I sallied out to take more exercise. I was victorious always; and I never committed fornication; you see in what robust health I am, it was exercise that alone saved me." I may mention that this gentleman took a most excellent degree, and has reached the

highest point of his profession. Here is an instance of what energy of character, indomitable perseverance, and good health will effect.

The advice given by Carpenter in the fifth edition of his work, p. 779, is as follows:—"The author would say to those of his younger readers, who urge the wants of nature as an excuse for the illicit gratification of the sexual passion, 'try the effects of close mental application to some of those ennobling pursuits to which your profession introduces you, in combination with vigorous bodily exercise, before you assert that the appetite is unrestrainable, and act upon that assertion." Nothing tends so much to increase the desire, as the continual direction of the mind towards the objects of its gratification, especially under the favouring influence of sedentary habits; whilst nothing so effectually represses it as the determinate exercise of the mental faculties upon other objects and the expenditure of nervous energy in other channels."

With reference to the vital importance of a strong, well-trained will, we may also quote the valuable testimony of Dr. Reid:—

"Let us, as psychological physicians, impress upon the minds of those predisposed to attacks of mental aberration, and other forms of nervous disease, the important truth that they have it in their power to crush, by determined, persevering, and continuous acts of volition, the floating atoms, the minute embryos, the early scintillations of insanity. Many of the diseases of the mind, in their premonitory stage admit, under certain favorable conditions, of an easy cure, if the mind has in early life been accustomed to habits of self-control, and the patient is happily gifted with strong *volitionary power*, and brings it to bear upon the scarcely formed filaments of mental disease. We should have fewer disorders of the mind if we could acquire more power of volition, and endeavour by our energy to disperse the clouds which occasionally arise within our own horizon—if we resolutely tore the first threads of the net which gloom and ill-humour may cast around us, and made an effort to drive away the melancholy images of the imagination by incessant occupation."

It should not be forgotten that this training of the will is not without its immediate and sensible rewards. Without it, or at least without some measure of it, those faculties of the mind on the regular exercise of which our success in any pursuit, and in fact our general intellectual advancement depend, cannot be rightly cultivated. How absolutely essential it is for the attainment of real happiness, which depends so largely upon self-approbation, has been already noticed.

Exercise and Diet.—It is not, however, sufficient to train and strengthen the mind and will; the *body* must be subjected to a regular and determined discipline, before the proper command can be obtained over its rebellious instincts. And this discipline, when properly car-

ried out, will not consist in any violation of the natural rules of health, but in a strict conformity to the hygienic regulations which science has proved must be obeyed before real health and vigour can be ensured.

For instance, religious and mental discipline may be vastly assisted by partial or total abstinence from fermented drinks and exciting animal food. Experience teaches us that by merely judiciously stinting the food of men in quantity and quality, while, at the same time, the brain is kept in exercise and the body fatigued, the animal instincts may be well-nigh subjugated. I cannot therefore but believe, that a well-directed combination of spiritual, mental, and physical training would secure, as nearly as man may hope for, a perfect result. I lay stress upon the words "judiciously" and "well-directed," because it is necessary I should guard myself against being supposed to counsel a rash or unscientific self-treatment. Much of the danger which has always attended attempts at ill-directed self-maceration,[1] by fasting and purgatives, undertaken sometimes with a view of correcting corpulency and sometimes for mortification's sake, by religious enthusiasts, will as surely wait upon unscientific training to continence. During the initiatory period, at all events, some medical superintendence is desirable to decide when the process should be commenced and how it should be graduated, what amount of pressure may be put upon each constitution, when to increase and when to relax it, what should be the nature and extent of exercise, and the quantity and quality of nutriment required to keep the system in true form and balance.

I am convinced, all other considerations apart, that were there one or two days weekly set aside by all of us for extreme moderation, the public health and morals would be much benefited. The writer who would rationally consider and popularise such discipline, would be entitled to our thanks as a public benefactor. At present, all healthy persons in anything like easy circumstances, eat and drink too much. Our over-eating is often attended visibly by the pendulous abdomen and lethargic frame, and less obviously by depreciated mental energy, and what I may term an artificial desire and imaginary increase of sexual power. The dining, drinking, and sexual indulgence which are practised with unvarying regularity by too many of our middle classes, who take little or no exercise, are acting as surely, though per-

[1] I am inclined to believe that many of the penances which ascetics in former times set themselves—such as starvation, scourging, and exposure,—were the most potent means then known of restraining the animal passions, and teaching the sufferers from them to control their feelings; with the same object we may believe that many a hermit shut himself out from the world in order to escape the effect of female society. In the present day I am acquainted with individuals who in former times would have become such misdirected enthusiasts;—for human nature is little changed, although the fashion of self-chastisement has gone out. There are self-made martyrs in this nineteenth century, as there were in the sixteenth.

haps slowly, against the *mens sana in corpore sano* of the generation, as the opposite system I recommend of bodily labour and organised abstemiousness[1] would tend to its maintenance. So we come after all to the good old adage on the way to live well—"On a shilling a day, and earn it."

Healthy and Intellectual Employment and Amusement.—The passive means of abstinence from exciting causes are not, however, the only ones that must be employed in order to maintain that condition of self-restraining health which we desire to see in young men;—active hygiene is most essential. Exercise, gymnastics, regular employment, and all agencies that direct the energies of the growing frame to its increase and consolidation, and away from the reproductive organs should be regularly used. I am convinced that much of the incontinence of the present day could be avoided by finding amusement, instruction, as well as recreation, for the young men of large towns. Every association or institution which encourages young men who desire to live virtuously to consort with one another on the principles of purity and self-denial seems to me worthy of all support and applause. Such bodies of young men are of the greatest use even to those who do not belong to them. They insensibly modify the tone of young men's society. They all help to render vice, at least open vice, unfashionable, to put it no higher. This I believe has been one of the many good results arising from the praiseworthy efforts which have now for some years been made by the various young men's Christian Associations, to raise the tone of thought and feeling among the youths of England. Most perceptibly beneficial results, too, have been produced by the institution of reading-rooms, instruction classes, gymnasiums and places for healthy recreation, where young men may pass their leisure hours in a cheerful agreeable way, and be not only to a great extent withdrawn from temptation, but

[1] The influence of food in modifying the processes of development is seen in a very marked form, in the hive-bee. The neuters which constitute the majority of every bee-community, are really females with the sexual organs undeveloped, the capacity for generation being restricted to the queen. If the queen should be destroyed, or removed, the bees choose two or three among the neuter eggs that have been deposited in their appropriate cells, and change those cells (by breaking down others around them) into *royal* cells, differing considerably from the rest in form, and of much larger dimensions; and the larvæ when they come forth are supplied with "royal jelly," a pungent, stimulating aliment of a very different nature from the "bee-bread," which is stored up for the nourishment of the neuters. After going through its transformation, the grub thus treated comes forth a perfect queen, differing from the "neuter" into which it would otherwise have changed not only in the development of the generative apparatus, but also in the form of the body, in the proportionate length of the wings, in the shape of the tongue, jaws, and sting; in the absence of the hollow on the thighs, in which pollen is carried, and in the absence of the power of secreting wax.

directly brought under those influences which above all others lessen the force of that temptation. Every measure that provides healthy and rational occupation for young people—such for instance, as the government classes for improvement in art, and the throwing open the Kensington Museum for evening instruction—is a step in the right direction, and must tend to realize the one great object of improving the morals of the people.[1]

Much has been written during the last few years on the national advantages of the volunteer movement. Not the least, in my opinion, of these advantages is the direct influence it has had in promoting continence among our young men, not only by the excellent effect which drilling has had on their physique and health, but by the vigorous and interesting occupation it has afforded them for mind and body. It affords a notable instance of the effect which a well-directed movement, judiciously carried out, can have on the rising generation. Much of the dissipation and libertinage of our youth has depended upon their having had literally nothing to do when their work was over. A pursuit which draws a man away from low society, and encourages him to spend his leisure in healthy and ennobling recreations among his equals, is most profitable to himself and his country. If the volunteer movement had done nothing more than this, the parents of England would have had ample cause for supporting it.[2] Seeing as much as I do of the private life of young men in England, I can safely say that a healthier tone has sprung up among them of late, dependent, I believe, in great measure, on the volunteer movement. In the course of years, I trust, it will be found to have exerted a most beneficial influence on the morals of th country.

I have now, I think, discussed the chief aids to continence. If honestly

[1] One of the recently established of these institutions, and one to which I heartily wish God-speed, is the College for Young Men, lately inaugurated by the Lord Mayor. Ample opportunity is given to the studious youth to employ his evening in improving his mind—were the same opportunity afforded him to improve his body, the institution would be nearly perfect. It would be, I think, a great advantage, if a part of the college were set apart expressly for the purpose of gymnastics and athletic sports.

[2] The physical advantages of the volunteer movement have, of course, struck others, besides myself. In a leading article in the 'Telegraph' for November, 1861, I read the following observations, which are evidently based on sound reason:—"The physical advantages of the rifle-training are also great. A man of loose life or careless habits cannot become a good shot; dissipation over-night does not give either the cool brain or the steady hand absolutely required. In fact, the 'training' and 'keeping in good condition' required for success in our public matches are, though less harsh, as absolutely needful as those required from oarsmen in the Oxford or Cambridge crews. With such a new national game, loved by young Englishmen, we need not despair of keeping up fully to the old mark the physical and moral manliness of our race."

used, they will in most cases, enable a young man to conquer in the noble endeavour to obtain and keep the mastery over his passions during the most trying periods of his life. Nevertheless, I should belie my experience as a medical man if I were to represent this struggle as an easy one. It needs the whole energy of any man to succeed completely. No legitimate inducement, therefore, to the effort should be withheld. The greatest of all such inducements undoubtedly is the hope of early marriage; and this I would urgently press on the young, that the continent man is generally the energetic man, and that to the energetic man, his trial is likely to be but temporary. He may fairly look forward to the time when he may think of marriage as the happy end to very much of the temptation which now requires so much anxious watchfulness, and even painful effort to subdue.

The mention of marriage as the legitimate hope of the young man who desires to remain continent, suggests three questions, on each of which there is some difference of opinion, and neither of which should be omitted from consideration here. I refer to *celibacy, early marriages,* and *early engagements.*

When a young man has explained to him for the first time (say, by a kind and judicious father), the nature of the new sexual sensations he feels within him, and is at once affectionately warned against dangers of which he has hardly suspected the existence hitherto, and urged to adopt the rational means for escaping or overcoming them, his first thought may naturally be—"Is it really good for me to spend many years of my life without indulging these instincts which are, after all, according to nature? I have heard of the evils of celibacy, and yet I am urged practically to adopt it."

Before long, again, other more difficult questions to answer will arise. A pure and innocent affection awakes within him all that is best and noblest, and in the new delight he exults in having discovered a way of reconciling duty and inclination. He feels, and rightly, that the loyal and, so to speak, sanctified passion he rejoices in, is infinitely better than any illicit indulgences would be; and is, indeed, a preservation from them, more powerful than he had any idea of. May he not joyfully unite himself to the object of his choice, even in his early youth? May he not, at least betroth himself to her, even though he must wait many years for marriage to crown his hopes?

On each of these questions I would say a few words before leaving this branch of the subject.

CHAPT. II.—CELIBACY.

Celibacy is generally used to mean continence enforced on one who is of a fit age to marry. Continence in mere boys and very young men is not what we are now speaking of. Of course every rational person must be an advocate for celibacy in the very young, or rather, the strictest continence, and will admit that the youth should not only physically abstain, but so exercise his will as not to allow his thoughts to dwell on sensual matters, if he is desirous of excelling in his intellectual studies. The question is, how far this rule should be carried, and at what age enforced continence becomes that very doubtful good called celibacy.

I believe I have already mentioned the fact that the intellectual qualities are usually in an inverse ratio to the sexual appetites. It would almost seem as if the two were to some degree incompatible; the inordinate exercise of the one annihilating the other. We meet with a large proportion of unmarried men among the intellectual, and some of the ablest works have been written by bachelors. Newton and Pitt were single, Kant disliked women; and the ancients allegorically alluded to this in giving to Minerva, the goddess of science, the surname of a woman without breasts. Apollo and the Muses are represented as single.

"They do best," says Bacon, "who, if they cannot but admit love, yet make it keep quarter, and sever it wholly from their serious affairs and actions of life; for if it check once with business, it troubleth men's fortunes and maketh men that they can no ways be true to their own ends."

It was doubtless from such considerations as these that our ancestors ordained that fellows at the universities should remain single. Similar reasons probably had their influence in inducing the church of Rome to prescribe that their priests should take vows of celibacy.

Whether or not the Roman Catholic priest continues celibate does not much interest the English public; but whether fellows at the universities should be allowed to marry, has occupied a good deal of attention during the last few years. It is not my object to treat of this question from an academical point of view; our business is with the medical question, whether this enforced continence is physically an evil or not.

All experience tends to prove that if a man observes strict continence in thought as well as deed, and is gifted with ordinary intelligence, he is more likely to distinguish himself in liberal pursuits than those who live incontinently, whether in the way of fornication or by committing

marital excesses. The strictest continence, therefore—call it celibacy if you will—best befits any man engaged in serious studies, whose frame is not weakened by past excesses, or who is not of a feeble, excitable nature. Some there are, indeed—generally weak and unhealthy subjects—who cannot remain continent without becoming subject to nocturnal emissions. When these are frequent, the sufferer may be intellectually in a worse plight than if he were married and occasionally indulged in sexual intercourse. In these exceptional instances it is not true that celibacy is the state best adapted to intellectual excellence. Of this I have had satisfactory evidence. Numbers of men studying at the Universities come to me complaining that, although living a continent life, they have become such victims of emissions that they are unable to pursue for any length of time hard or continuous intellectual work; their memories fail them, and their health is impaired. Under appropriate treatment the constitution rallies, and the intellectual powers are restored; but it does appear from these cases that celibacy in the adult is not unattended with danger to exceptional temperaments. These dangers, however, it should never be forgotten, very seldom attend perfect continence. It will be generally found that they are merely the penalty of past indulgences. Robust, energetic men, are seldom troubled in this way—at least without some fault of their own; and in all cases incontinence is not the remedy, but rather exercise, diet, and those measures which generally improve the health. It is, as we have seen (p. 43), the rule that all men, old and young, who have led a continent life, as long as they continue to give themselves up to study, and take proper exercise, will not be troubled with strong sexual desires. Nevertheless, when the great mental exertion necessary to obtain a fellowship is over, the sexual feeling will often reappear with redoubled force, and then real distress, and even illness may ensue. Self-control is followed by nocturnal emissions, which may so increase in frequency as seriously to impair the health, while the evil results are set down to previous hard work, and the patient is supposed to labour under indigestion, heart disease, general debility, &c.

Under the novel excitement of idleness and comparative affluence, fornication will often be resorted to for relief by the less scrupulous; and the annals of university life could furnish sad evidence of the loss from this cause of many a man who would have been an ornament to the Church, and a credit to his college.

On the whole, I am of opinion that, as applied to adults, the academical laws which enforce celibacy are not medically beneficial. I think that the different colleges would do well (at any rate partially) to abandon this vestige of monastic institutions, and not prohibit a man of intelligence from marrying[1] when he has arrived at adult age.

[1] I am well aware of the social reasons which may be urged against fellows of

It has been my duty to investigate the causes of several instances of clerical scandal, and I have seen reason for believing that the seeds of vice may have been sown in days when a man, forbidden to marry, because he would lose his fellowship, and no longer feeling any incentives to exertion, has been led away by his passions to indulge in a course of illicit intercourse, which he might have escaped if, like others, he could have married.[1]

CHAPT. III.—EARLY MARRIAGES.

George Herbert says, in his 'Church Porch:'

> "Wholly abstain, or wed—thy bounteous Lord
> Allows thee choice of paths—take no by-ways,
> But gladly welcome what he doth afford,
> Not grudging that thy lust hath bounds and stays;
> Continence has its charms—weigh both—and so
> If rottenness have more—let heaven go."

In the case of *young* men, however, the rules above laid down apply with nearly equal force to early marriages. Lycurgus forbad any man to marry under the age of thirty. And in this, as in many other matters, the old lawgiver showed his wisdom. Of course marriage, even for a boy, is better than fornication. But the true remedy, it cannot be too often repeated, for sexual distress in youth is continence, not indulgence—even lawful. Those are in error who think that early marriages are advisable, on the theory that there is no alternative.

After a pretty wide experience I should lay it down as a rule that marriage for the very young is not only not in any sense necessary, but is an evil, both from a medical and a social point of view.

No medical man, I hold, should ever recommend the hardly worked

colleges marrying. No one can avoid observing the impaired energy and dull intellect which attend either marital excesses or the cares and anxieties of supporting and educating a large family with insufficient means. All I maintain is, that excellent as even compulsory celibacy is during youth, and while vigorous mental exertion is being carried on, it may become a source of evil in a life of idleness.

[1] I have submitted these sheets to a distinguished fellow at Cambridge, and he has kindly furnished me with his own views on the subject of academic celibacy. I have thought it at once more courteous to him, and likely to be of more advantage to my readers, to give his own words in extenso, rather than to attempt any abbreviation of my own. His communication will, therefore, be found in the Appendix, A. It will be observed, that this gentleman, fairly, as I have no doubt, representing academic opinion, especially in intelligence and courtesy, differs from me in some minor points. The difference is more in appearance than reality, but, in so far as it is material, I may be understood as maintaining my own views.

metropolitan population to marry *early*. Marriage is not the panacea of all earthly woes, or the sole correction of all early vices. It often interferes with work and success in life, and its only result is, that the poor man (poor in a pecuniary point of view) never reaches the bodily health or social happiness he might otherwise have reasonably expected. Under the age of twenty-five, I have no scruple in enjoining perfect continence. The sighing lackadaisical boy should be bidden to work, righteously and purely, and win his wife before he can hope to taste any of the happiness or benefits of married life.

CHAPT. IV.—EARLY BETROTHALS.—LONG ENGAGEMENTS.

In a work entitled 'A Fraternal Address to Young Men,' issued by the Young Man's Christian Association, early engagement is recommended. The author says, page 52:—"Let the affections be engaged, and the prospect of marriage occupy the mind. If such betrothal be truthful and preserved in fidelity many advantages beyond those already hinted at would be enjoyed."

This opinion has been entertained by many excellent men: but if we examine it from a medical point of view, it is very doubtful, to say no more, whether it is desirable for any youth, who has his way to make in the world, to attach himself to a girl early in life, however purely and faithfully. If an adult is in a position to marry, by all means let him do so. If his sexual desires are strong, and if his intellectual powers are not great, early marriage will keep him out of much mischief and temptation. All medical experience, however, proves that for any one, especially a young and susceptible man, to enter into a long engagement without any immediate hope of fulfilling it, is, physically, an almost unmitigated evil. It is bad for any one to be tormented with sexual ideas and ungratified desires year after year. The frequent correspondence and interviews cause a morbid dwelling upon thoughts which it would be well to banish altogether from the mind; and I have reason to know that this condition of almost constant excitement has often caused not only dangerously frequent and long-continued nocturnal emissions, but most painful affections of the testes. These results sometimes follow the progress of an ordinary two or three months' courtship to an alarming extent. The danger and distress may be much more serious when the marriage is postponed for years.

I am aware that to the more romantic of my readers these warnings may be very distasteful. Their idea of love is that it is a feeling too pure and spiritual to be defiled with any earthly alloy. I confess that I doubt whether any but the inexperienced really entertain this notion. During the first passionate delight of an attachment, no doubt, the

lower and more mundane feelings are ignored. But they are present, nevertheless; and according to my professional experience, are tolerably certain to be aroused in every case sooner or later. Of course, where the affection felt is true and loyal, they will be corrected and kept within the strictest bounds of the most respectful tenderness; to do this, however, in the case of a protracted engagement is a far harder task than the ardent and poetical lover allows himself to think, at first. The suffering caused by the repression of continually excited feelings that cannot be gratified, is often very great.

I am very far from wishing to degrade love to mere animal passion; on the contrary, it should be a true and deep union of the whole nature, every part taking in this, as in all other matters, its own place. To ignore the bodily and secular aspect of it, however, would be as false and unwise, though not so degrading, as to forget the mental and spiritual.

It is, indeed, more than false and unwise, it is dangerous. Experience too often proves that what has commenced as a pure and most refined attachment may end very differently, if not most carefully guided. And this guidance as I have said, may involve much troublesome and almost dangerous distress.

Not very long ago I met with the following case, which is so exactly in point, that I quote it here:

The patient, a young Irish gentleman of good family, told me that he was engaged, but that the marriage would not take place for five months. The immediate cause of his coming to me was that he could not, he found, prevent himself from experiencing great sexual excitement as often as he saw the lady. As they lived near one another, they frequently met, and, without the smallest fault on her part, his distress was often great. After leaving her, he was subject to frequent nocturnal emissions, and even while he was with her pollutions would occur, sometimes repeatedly. This it was, which he considered had weakened him. Doubtless he had not been continent before. But whatever the cause, this state of things was to go on for some months. I could only recommend absence from the lady, and a strict watch over his feelings, but I am afraid with little avail.

Continence from *all* sexual excitement in thought and deed is my advice to *all* young men; and even the adult, who is not in a position to marry, had better direct his thoughts to sexual matters as little as possible. It is wiser for him to devote himself altogether to his profession, and not have to divide his attentions between his *fiancée* and his success in life. When the latter is attained, it will be time to think of the former—and he will be in a better position to select his partner for life.

Socially speaking, too, these long or early engagements often turn out badly. Hope deferred not only makes the heart sick, but the

temper sour. Differences that the closer bond of marriage would have healed at once, or never allowed to arise, become permanent sources of disagreement, and very often the parties have to regret a youth that has been rendered less useful and less happy by an engagement which has at last to be broken off after much suffering, to the mutual relief of both.

PART II.

DISORDERS IN YOUTH.

CHAPT.—I.—INCONTINENCE.

I HAVE been speaking of the advantages of continence in youth. My remarks would not be complete were I to omit to say a few words on the evils of incontinence. I feel this all the more needful, as I am well aware that young men often persuade themselves, and sometimes are encouraged by their professional advisers in the persuasion, that incontinence is medically beneficial, or even necessary. I desire, speaking from a somewhat extended experience emphatically, to deny this doctrine.

Nothing could ever induce me to take upon myself the responsibility of recommending illicit sexual intercourse. Setting aside moral considerations, I feel fully convinced that no physiological or other reasons can justify a medical man in suggesting or palliating the promiscuous or systematic breach of the seventh commandment.

The occasional indulgence of the sexual feelings is not, in the first place, medically desirable, as it stimulates, without satisfying, the appetite. And each casual intercourse, again, is attended with this danger:—that it may but initiate a more permanent *liaison*, often fraught with painful consequences. If it once assume regularity, a man may form ties most difficult to break. The class of persons who will accept his attentions on these terms without marriage, is beneath him in station and education. He finds himself presently in a false position. If the female is true to him alone, there is often great inducement to make her what in common parlance is called, "an honest woman." Should a marriage ensue, the ill-fated youth finds he has learnt too late a bitter lesson for the rest of his life. I speak of what is—not of what perhaps ought to be. It is a fact that the requirements of society are such that only men can, or do virtually, visit at his house, even if his social position is good. His family may try to make the best of matters, but the well-educated female declines to forget the new-promoted wife's antecedents. The latter may sometimes merit much compassion, when, with every disposition to act well, she finds the entrance into good

society closed against her. Her imperfect education unfits her for her new position; she pines away, becomes cross-tempered; and those who have seen the interiors of such domestics establishments, know that marriages of this sort rarely turn out well, and that the husband is often the first to see the error of his ways.

When, on the contrary, the sensual young man is fortunate or shrewd enough to avoid the "permanent *liaison*," and, wise, no doubt, in his own conceit, indulges his passions by promiscuous illicit intercourse, the day is not far off when he will contract disease—particularly in England, where the complaints of prostitutes are too little cared for.[1]

The late Father Mathew knew his countrymen well, when he enjoined, not moderate indulgence, but total abstinence from spirituous liquors. So it is with the sexual passion. It is easier to abstain altogether, than to be occasionally incontinent and then continent for a period. And the youth is a dreamer, who will open the floodgates of an ocean, and then attempt to prescribe at will a limit to the inundation.

The medical, or so-called scientific adviser, who should recommend the commencement of a habit so dangerous, incurs the gravest responsibility. It should be rather the medical man's object to impress upon his patient's inexperienced mind the simple truth, that instead of being a mere sexual indulgence, the consorting with prostitutes is one of the very worst sins, both in nature and result, which man can commit. His tone should rather be that adopted in the following extract from a celebrated article in the 'Westminster Review:'

"Our morality will be considered by the divines as strangely lax and inconsistent, and by the men of the world, the ordinary thinker, and the mass who follow current ideas without thinking at all—as savage and absurd; nevertheless we conceive it to harmonise with the ethics of nature and the dictates of unsophisticated sense. We look upon fornication, then (by which we always mean promiscuous intercourse with women who prostitute themselves for pay), as the worst and lowest form of sexual irregularity, the most revolting to the unpolluted feelings, the most indicative of a *low* nature, the most degrading and sapping to the loftier life,—

'The sin, of all, most sure to blight—
The sin of all, that the soul's light
Is soonest lost, extinguish'd in.'

Sexual indulgence, however guilty in its circumstances, however tragic in its results, is, when accompanied by love, a sin *according to nature*; its peculiarity and heinousness consist in its divorcing from all feelings of love that which was meant by nature as the last and intensest expression of passionate love; in its putting asunder that which God has joined; in its reducing the deepest gratification of unreserved affection to a mere momentary and brutal indulgence; in its making that only one of our

[1] Those who wish to pursue this subject further, should refer to the author's work 'On Prostitution,' in which the dangers attending promiscuous intercourse are fully treated of.

appetites which is redeemed from mere animality by the hallowing influence of the better and tenderer feelings with which nature has connected it as animal as the rest. It is a voluntary exchange of the passionate love of a spiritual and intellectual being for the hunger and thirst of the beast. It is a profanation of that which the higher organisation of man enables him to elevate and refine. It is the introduction of filth into the pure sanctuary of the affections. We have said that fornication reduces the most fervent expression of deep and devoted human love to a mere animal gratification. But it does more than this: it not only brings man down to a level with the brutes, but it has one feature which places him, far, far below them. Sexual connection with them is the simple indulgence of a natural desire mutually felt; in the case of human prostitution, it is in many, probably in most, instances a brutal desire on the one side only, and a reluctant and loathing submission, purchased by money, on the other. Among cattle the sexes meet by common instinct and a common will; it is reserved for the human animal to treat the female as a mere victim to his lust."—'West. Rev.,' July, 1850.

To this eloquent writer's indignant remonstrance may we not add a still more disinterested witness—even the wicked old heathen Ovid.

"Sumite in exemplum pecudes ratione carentes
Turpe erit ingenium mitius esse feris.
Non equa munus equum, non taurum vacca poposcit
Non aries placitam munere captat ovem
Sola viro mulier spoliis exultat ademptis
Sola locat noctes; sola locanda venit.
Et vendit, quod utrumque juvat, quod uterque petebat
Et pretium, quanto gaudeat ipsa, facit."

If then the benefits of continence be so great and the results of incontinence so deplorable—and if, as has been suggested, mere ignorance is so dangerously likely to lead youths astray—what reprobation can be too strong for those advisers, medical or not, who deliberately encourage the early indulgence of the passions, on the false and wicked ground that self-restraint is incompatible with health? What abhorrence can be too deep for a doctrine so destructive, or for the teachers who thus, before the eyes of those whose youthful ignorance, whose sore natural temptation, rather call for the wisest and tenderest guidance and encouragement, put light for darkness, evil for good, and bitter for sweet?

Unfortunately, it is not only among the dregs of either the medical or literary professions that these false teachers are to be found. The following opinions, enunciated by a writer of no mean standing or ability, may serve as an example of the kind of principles (if they can be so called) which I am deprecating.

"To have offspring is not to be regarded as a luxury, but as a great primary necessary of health and happiness, of which every man and woman should have a fair share.

"The ignorance of the necessity of sexual intercourse to the health and virtue of both man and woman, is the most fundamental error in medical and moral philosophy.

"The hopes of man lie in a nutshell: they are all comprehended in this question of questions—Is it possible to have both food and love? Is it possible that each individual among us can have a due share of food, love, and leisure?

"Rather than resign love, rather than practise increased sexual abstinence, and so check population, they (mankind) have been willing to submit to the smallest proportion of food and leisure which the human frame could for a season endure. The want of love is so miserable a state of constraint, and, moreover, so destructive to the health of body and mind, that people who have a choice in the matter will rather put up with any evils than endure it.

* * * * * *

"It may be mentioned as curious, that a young man entering on puberty is to indulge the exercise of all his organs, all his feelings, except that of the most violent—namely, love."

Few will be surprised, after reading the above, to find that this writer feels himself obliged, for consistency's sake, to admit, that what he calls *unmarried intimacy* should be sanctioned, precautions being taken to prevent the females having children; and to propose that the frail sisterhood should be received into society, because both they and their paramours but follow Nature's laws, and indulge sexual desires which Nature has given them for their own gratification.

I mention these things here, not with the intention of refuting them, but as showing the consequences such an argument must lead to, if carried out. I leave it to the reader's imagination to depict the state of society which would ensue.

Fortunately, such sophistry as that I have quoted is rare among English authors of reputation or ability. Similar sentiments, nevertheless, no doubt often float vaguely in the minds of many, especially in early life The answer to them is very clear in the case we are now considering, viz. that of boys who have not long since reached the age of puberty. For them it is sufficient to state the simple physiological fact, that, merely considering a boy of sixteen or twenty years old as an animal, any indulgence of his sexual passion is a direct and unmitigated mischief.

To himself, as we shall presently see, it is attended with the worst possible consequences. And as regards any progeny he may beget, the results are not the less deplorable. His children are almost certain to be weakly, sickly, difficult to rear, and wretched burdens to themselves and others if they are reared.

Even among the lower animals the provisions of nature and the experience of breeders indorse the rule which Tacitus tells us obtained among the ancient Germans—

"Sera juvenum Venus, ideo que inexhausta pubertas."

Nature does *not* permit animals to indulge their passions at the earliest moment that indulgence becomes possible. Thus we find that the young bucks are driven away by the older and stronger ones. In a farm-yard the cock must show his prowess, and *win his spurs*, before he is allowed by the more powerful birds to tread the hens. Breeders of cattle have long since ceased to raise their stock from either young males or females. The frame of the sire or dam must be perfected before their owners can call on the procreative functions to be discharged. I am told that the demand for horses some years ago induced Yorkshire dealers to breed from mares at two years old. This has been given up, as it was found that the system of the mother became impaired and the produce was good for nothing.

Parise has said, very truly, "to diffuse the species, the species ought to be perfect and in perfection." Puberty must not be just dawning; it must be in full vigour.

On this point, indeed, the testimony of all scientific and practical authorities is singularly unanimous. Carpenter says—

"This development of the generative organs at puberty is attended with manifestations of the sexual passion, but it can only be rightly regarded as preparatory to the exercise of these organs, and not as showing that the aptitude for their exercise has already been fully attained. It is only when the growth and development of the individual are completed that the procreative power can be properly exerted for the continuance of the race; and all experience shows that by prematurely and unrestrainedly yielding to the sexual instincts, not merely the generative power is early exhausted, but the vital powers of the organism generally are reduced and permanently enfeebled, so that any latent predisposition to disease is extremely liable to manifest itself, or the bodily vigour, if for a time retained with little deterioration, early undergoes a marked diminution."

One argument in favour of incontinence deserves special notice, as it pretends to be founded on physiology. I have heard of and met with persons who feared, or professed to fear, that if the organs were not regularly exercised, they would become atrophied, or that in some way impotence might be the result of chastity. This is the reason, they say, why they commit fornication. There is not a *greater error* than this. There is no physiological truth in this want of exercise of the sexual organs. In the first place, I may state that I have, after many years' experience, never seen a single instance of atrophy of the generative organs from this cause. I have, it is true, met with the complaint—but in what class of cases does it occur? It arises in all instances from the exactly opposite cause—abuse: the organ ceases to act, and hence arises atrophy. Physiologically considered, it is impossible, as I have stated above, that the sex-passion should be annihilated in well-

formed adults. The function goes on in the organ always, from puberty to old age. Semen is secreted sometimes slowly, sometimes quickly; and very frequently under the influence of the will. We shall presently see that when the seminal vessels are full, emission at night is not unfrequent. This will suffice to show that the testes are fully equal to their work when called upon. No continent man need be deterred by this apocryphal fear of atrophy of the testes from living a chaste life. It is a device of the unchaste—a lame excuse for their own incontinence, unfounded on any physiological law. The testes will take care that their action is not interfered with.

That continence is not followed by impotence is shown most forcibly in animals. Mr. Varnell, professor at the Veterinary College told me of an entire horse, kept by a friend of his for hunting. This animal was never allowed to have mares, yet was quiet in their presence, and hunted regularly. When twenty years old he was allowed to mount mares for the first time, and became a sure foal-getter.

It is, I repeat, my deliberate and earnest advice to all young men as well as boys to live a perfectly continent life, in thought, word, and deed. It is quite possible; and the means I have pointed out in the foregoing part of this work, pages 41 to 46—regular training of the will—and careful attention to exercise and general hygienic training of the body—are, even apart from the greatest preservation of all —true religious feeling—amply sufficient to attain this end.

To parents and guardians, I offer my equally earnest advice that they should make common cause with their charges, and by hearty sympathy and frank explanations of the true state of the case, aid them in maintaining a pure life. Much difference of opinion may exist on the conduct which parents and schoolmasters should pursue towards young boys in warning them against self-abuse, but there can be no question as to the injustice of allowing young *men* to remain in profound ignorance of all appertaining to sexual matters, except such as they may gather from experience—from vague and dirty conversation with each other, or with servants—or from that equivocal and unscientific information to be obtained from divorce cases and police reports. Perhaps few of my readers have considered the matter as I am now putting it; but they cannot fail to observe the eagerness of young persons for this worse than useless kind of knowledge; and at the risk of repeating myself, I would again urge that it is not right that their not unnatural craving can be only satisfied by such often erroneous and piecemeal details. For want of more authentic instruction which might have served them for guidance also in the right way, many have been led by a curiosity, scarcely vicious perhaps at first, to obtain information on sexual matters from the male and female veterans of "the town," or the obscene literature of such circles, which hands down its traditions from

one century to another, with additions and exaggerations, until amidst the mass of error it is difficult to detect the grain of truth which always lurks in popular belief.

When a youth has arrived at adolescence, I think he may be fairly put into possession of the information of what the sex-passion is—what the evils of its unchecked indulgence are—and what are the proper means to keep it within bounds.

CHAPT. II.—MASTURBATION IN THE YOUTH AND ADULT.

It will be convenient to discuss in this place the whole subject of masturbation in the youth and the adult, although it may be objected that it is not, strictly speaking, a *disorder* of the reproductive functions. It must be admitted that it is not a disease, although its effects are worse than those of most diseases. It is rather an habitual incontinence eminently productive of disease. However as the period of puberty is the time above all others when this scourge seizes its victims, it is as well to take this opportunity of considering it.

I purpose, also, as far as possible, to exhaust the subject here, so as to avoid any repetition of it under the head of "Disorders in Adults."

I have already, in treating of the habit, as it is likely to affect children before the age of puberty, defined what it is; and have included it in the definition of incontinence. It remains to point out what its results are, when it is practised after the age at which semen begins to be secreted.

It is difficult to obtain much trustworthy information on the subject. Its unfortunate victims, so long as they can practice it with impunity, or are ignorant of its consequences, can hardly be induced to make the confession. And few authors who could avoid the task, have ventured even to speculate on a vice at once so wide-spread and so deplorable.

One author indeed, there is, whose extraordinary confessions, displaying as they do at once the terrible ease with which the vile habit can make a human being its slave, and the kind of judicial blindness which comes over its besotted victims are of no small value.

In the confessions of Jean Jacques Rousseau, we find a philosopher not only acknowledging the habitual practice of masturbation, but describing in the most forcible language the causes which tended to excite his sexual feelings, and calmly painting in words the way in which his excited youthful imagination exaggerated the pleasures the vice gave. He seems, however, utterly unaware that the miserable mental and bodily condition, which he goes on to describe and to deplore, was in any way the natural consequence of the habit. This, perhaps, is not to be

wondered at, since the very medical men he consulted did not attribute his maladies to the real cause.

Modern experience, however, and the confessions of patients who have sinned and suffered as Rousseau did, give only too clear an explanation of his ailments.

The book itself is not one that I could recommend any young man to read, it contains much that is most objectionable and painful, and depicts a phase of society that can no longer exist. But as it gives the description, by a sufferer, of that peculiar condition to which masturbation reduces a man, a few extracts may not be out of place here.

The cause to which he himself attributes the commencement of the habit has been already mentioned at p. 6.

With a strange self complacency, he claims for himself purity and chastity in the same breath in which he confesses the practice of the odious vice. "Avec un sang," he says, "brûlant de sensualité presque dés ma naissance, je me conservai pur de toute souillure jusqu'à l'âge où les tempéraments les plus froids et les plus tardifs se développent."[1]

What is as remarkable is, that while confessing the habit as a *vice*, he seems still to hanker after the old excitement, and to be labouring under a moral obliquity that prevents him from seeing either its wickedness or its danger.

"Bientôt rassuré, j'appris ce dangereux supplément qui trompe la nature, et sauve aux jeunes gens de mon humeur beaucoup de désordres aux dépens de leur santé, de leur vigueur, et quelquefois de leur vie. Ce vice, que la honte et la timidité trouvent si commode, a de plus un grand attrait pour les imaginations vives : c'est de disposer, pour ainsi dire, à leur gré, de tout le sexe, et de faire servir à leurs plaisirs la beauté qui les tente, sans avoir besoin d'obtenir son aveu."—Edition Charpentier, p. 146.[2]

If, to any reader, this description should seem too attractive to have been fitly inserted here, the next extract contains the antidote. None, I think, are likely to be fascinated by the Frenchman's vivid description of the *pleasures*, when he reads the equally vivid description of the *immediate* penalty of the abominable practice. No youth with his eyes

1 Though my blood boiled with sensuality almost from my birth, I kept myself free from every stain up to the age when the coldest and most backward temperaments begin to develop.

2 Soon taking courage, I learned that dangerous substitute which deceives nature, and saves young people of such a disposition as mine from many disorders, at the expense of their health, of their strength, and sometimes of their life. This vice, which shame and timidity find so convenient, has, in addition, a strong attraction for lively imaginations. They have at their disposal, so to speak, the whole female sex; and employ for their pleasure the beauty which tempts them, without the necessity of any avowal.

open would willingly for anything in the world reduce himself to such a condition in society, as the following words depict.

"J'étais embarrassé, tremblant; je n'osais la regarder, je n'osais respirer auprès d'elle; cependant je craignais plus que la mort de m'en éloigner. Je dévorais d'un œil avide tout ce que je pouvais regarder sans être aperçu, les fleurs de sa robe, le bout de son joli pied, l'intervalle d'un bras ferme et blanc qui paraissait entre son gant et sa manchette, et celui qui se faisait quelquefois entre son tour de gorge et son mouchoir. Chaque objet ajoutait à l'impression des autres. A force de regarder ce que je pouvais voir, et même au delà, mes yeux se troublaient, ma poitrine s'oppressait; ma respiration, d'instant en instant plus embarrassée, me donnait beaucoup de peine à gouverner; et tout ce que je pouvais faire était de filer sans bruit des soupirs fort incommodes dans le silence où nous étions assez souvent."[1]

The ultimate results, however, are the most terrible warning. With an astonishing mixture of blindness and sharp-sightedness, the misanthropic *philosophe* pries into his mental and moral character with a despicably morbid minuteness, apparently utterly unconscious that he has furnished a sufficient cause for the very tendency he thereby displays, as well as for the weaknesses and follies he laments over, and for the unmanliness, the pettish feminine temper and conceit, which would make a hearty English lad shudder with disgust, and which are only indications, after all, of lower and lower depths of mental and moral debasement.

He proceeds thus to describe himself, and presents us with what may be taken, after due allowance for self-deception and falsehood, for a tolerably accurate portrait of a masturbator half-way on the road to his ruin. The description is one of the most valuable and accurate I have ever read.

"On dirait que mon cœur et mon esprit n'appartiennent pas au même individu. Le sentiment, plus prompt que l'éclair, vient remplir mon âme; mais, au lieu de m'éclairer, il me brûle et m'éblouit. Je sens tout et je ne vois rien. Je suis emporté, mais stupide; il faut que je sois de sang-froid pour penser. Ce qu'il y a d'étonnant est que j'ai

[1] I was embarrassed—trembling; I did not dare to look at her, hardly to breathe near her—but for all that I dreaded leaving her more than death. I devoured with a greedy eye all that I could gaze on without being detected—the flowers on her dress, the tip of her pretty foot, the glimpse of a white and firm arm which was visible between her glove and her cuff—of her neck between her collar and her kerchief. Each added to the impression produced by the others. In looking at what I could see, in imagining what was beyond, my sight wavered, my breast laboured, my respiration, each moment more and more oppressed, gave me much trouble in controlling it. All that I could do was inaudibly to smother sighs, most inconvenient in the silence in which we often enough were.

cependant le tact assez sûr, de la pénétration, de la finesse même, pourvu qu'on m'attende : je fais d'excellents impromptu à loisir, mais sur le temps je n'ai jamais rien fait ni dit qui vaille. Je ferais une fort jolie conversation par la poste, comme on dit que les Espagnols jouent aux échecs. Quand je lus le trait d'un duc de Savoie qui se retourna, faisant route, pour crier : *A votre gorge, marchand de Paris*, je dis : Me voilà.

Cette lenteur de penser jointe à cette vivacité de sentir, je ne l'ai pas seulement dans la conversation, je l'ai même seul et quand je travaille. Mes idées s'arrangent dans ma tête avec la plus incroyable difficulté : elles y circulent sourdement, elles y fermentent jusqu'à m'émouvoir, m'échauffer, me donner des palpitations ; et, au milieu de toute cette émotion, je ne vois rien nettement, je ne saurais écrire un seul mot ; il faut que j'attende. Insensiblement ce grand mouvement s'apaise, ce chaos se débrouille, chaque chose vient se mettre à sa place, mais lentement, et après une longue et confuse agitation. N'avez-vous point vu quelquefois l'opéra en Italie? Dans les changements de scène, il régne sur ces grand théâtres un désordre desagréable et qui dure assez longtemps ; toutes les décorations sont entremêlés, on voit de toutes parts un tiraillement que fait peine, on croit que tout va renverser : cependant peu à peu tout s'arrange, rien ne manque, et l'on est tout surpris de voir succéder à ce long tumulte un spectacle ravissant. Cette manœuvre est à peu près celle qui se fait dans mon cerveau quand je veux écrire. Si j'avais su premièrement attendre, et puis rendre dans leur beauté les choses qui s'y sont ainsi peintes, peu d'auteurs m'auraient surpassé.

De là vient l'extreme difficulté que je trouve à écrire. Mes manuscrits, raturés, barbouillés, mêlés, indéchiffrables, attestent la peine qu'ils m'ont coûtée. Il n'y en a pas un qu'il ne m'ait fallu transcrire quatre ou cinq fois avant de le donner à la presse. Je n'ai jamais pu rien faire la plume à la main vis-à-vis d'une table et de mon papier ; c'est à la promenade, au milieu des rochers et des bois, c'est la nuit dans mon lit et durant mes insomnies, que j'écris dans mon cerveau : l'on peut juger avec quelle lenteur, surtout pour un homme absolument dépourvu de mémoire verbale, et que de la vie n'a pu retenir six vers par cœur. Il y a telle de mes périodes que j'ai tournée et retournée cinq ou six nuits dans ma tête avant qu'elle fût en état d'être mise sur le papier. De la vient encore que je réussis mieux aux ouvrages qui demandent du travail qu'à ceux qui veulent être faits avec une certaine légèreté, comme les lettres, genre dont je n'ai jamais pu prendre le ton et dont l'occupation me met au supplice. Je n'écris point de lettres sur les moindres sujets qui ne me coûtent des heures de fatigue, ou, si je veux écrire de suite ce qui me vient, je ne sais ni commencer ni finir, ma lettre est un long et confus verbiage ; à peine m'entend-on quand on la lit.

Non-seulement les idées me coûtent à rendre, elles me coûtent même à recevoir. J'ai étudié les hommes et je me crois assez bon observateur : cependant je ne sais rien voir de ce que je vois ; je ne vois bien que ce que je me rappelle, et je n'ai de l'esprit que dans mes souvenirs. De tout ce qu'on dit, de tout ce qu'on fait, de tout ce qui se passe en ma présence, je ne sens rien, je ne pénètre rien. Le signe extérieur est tout ce qui me frappe. Mais ensuite tout cela me revient ; je me rappelle le lieu, le temps, le ton, le regard, le geste, la circonstance ; rien ne m'échappe. Alors, sur ce qu'on a fait ou dit, je trouve ce qu'on a pensé ; et il est rare que je me trompe.

Si peu maître de mon esprit seul avec moi-même, qu'on juge de ce que je dois être dans la conversation, où, pour parler à propos, il faut penser à la fois et sur-le-champ à mille choses. La seule idée de tant de convenances, dont je suis sûr d'oublier au moins quelqu'une, suffit pour m'intimider. Je ne comprends pas même comment on ose parler dans un cercle ; car à chaque mot il faudrait passer en revue tous les gens qui sont là ; il faudrait connaître tous leur caractères, savoir leurs histoires, pour être sûr de ne rien dire qui puisse offenser quelqu'un. Là-dessus, ceux qui vivent dans le monde ont un grand avantage ; sachant mieux ce qu'il faut taire, ils sons plus sûrs de ce qu'ils disent ; encore leur échappe-t-il souvent des balourdises. Qu'on juge de celui qui tombe là des nues : il lui est presque impossible de parler une minute impunément. Dans le tête-à-tête, il y a un autre inconvénient que je trouve pire, la nécessité de parler toujours : quand on vous parle il faut répondre, et si l'on ne dit mot il faut relever la conversation. Cette insupportable contrainte m'eût seule dégoûté de la sociéte. Je ne trouve point de géne plus terrible que l'obligation de parler sur-le-champ et toujours. Je ne sais si ceci tient à ma mortelle aversion pour tout assujettissement ; mais c'est assez qu'il faille absolument que je parle, pour que je dise une sottise infalliblement.

Ce qu'il y a de plus fatal est qu'au lieu de savoir me taire quand je n'ai rien à dire, c'est alors que pour payer plus tôt ma dette j'ai la fureur de vouloir parler. Je me hâte de balbutier promptement des paroles sans ideés, trop heureux quand elles ne signifient rien de tout. En voulant vaincre ou cacher mon ineptie, je manque rarement de la montrer.

Je crois que voilà de quoi faire assez comprendre comment, n'étant pas un sot, j'ai cependant souvent passé pour l'être, même chez les gens en état de bien juger : d'autant plus malheureux que ma physionomie et mes yeux promettent davantage, et que cette attente frustrée rend plus choquante aux autres ma stupidité. Ce détail, qu'une occasion particulière a fait naître, n'est pas inutile à ce qui doit suivre. Il contient la clef de bien des choses extraordinaires qu'on m'a vu faire, et qu'on attribue à une humeur sauvage que je n'ai point. J'aimerais le

société comme un autre, si je n'étais sûr de m'y montrer non-seulement à mon désavantage, mais tout autre que je ne suis. Le parti que j'ai pris d'écrire et de me cacher est précisément celui qui me convenait. Moi présent, on n'aurait jamais su ce que je valais, on ne l'aurait par soupçonné même."[1]—*Loc. cit.*, pp. 151—155.

[1] "One might say that my heart and my mind do not belong to the same person. My feelings, quicker than lightning, fill my soul; but instead of illuminating, they burn and dazzle me. I feel everything. I see nothing. I am excited, but stupid; I cannot think except in cool blood. The wonderful thing is that I have sound enough tact, penetration, even *finesse*, if people will wait for me. I make excellent impromptus at leisure; but at the moment I have nothing ready to say or do. I should converse brilliantly by post, as they say the Spaniards play at chess. When I read of a Duke of Savoy who turned back after starting on his journey to say, "In your teeth! you Paris shopkeeper!" I said, "That is like me!"

I find the same sluggishness of thinking, joined with the same vividness of feeling, not only in conversation, but even while I work. My ideas arrange themselves in my brain with incredible difficulty; they circulate there dully, fermenting so as to excite me, heat me, give me palpitations; while in the midst of all this emotion I see nothing clearly, I could not write a single word—I must wait. Insensibly this great turmoil calms down—the chaos disentangles itself—each idea puts itself in its own place, but slowly and after long confused agitation. Have you ever seen the opera in Italy; while the scenes are being changed, there is a disagreeable and prolonged disorder in these great theatres; all the decorations are mixed up; you see pulling and hauling everywhere, which is positively annoying; everything seems on the point of tumbling down; however, little by little, all gets arranged; nothing is wanting, and the spectator is astonished at seeing an exquisite scene succeed the long tumult. Almost the same kind of proceeding goes on in my brain when I want to write. Could I have waited, and rendered in all their beauty the images thus painted there, few authors would have surpassed me.

Hence arises the extreme difficulty I find in writing. My MSS. scratched, blotted, mixed up, undecipherable, attest the labour they have cost me. There is not one of them I have not had to transcribe four or five times before sending it to press. I have never been able to do anything pen in hand, with a table and my paper before me. It is out walking among the rocks and woods; at night in bed, while lying awake, that I write in my brain; it may be imagined with what slowness, especially for a man absolutely without verbal memory, and who has never in all his life been able to learn six lines by heart. There are some of my sentences that I have turned and re-turned for five or six nights in my bed before they were in a state to be put on paper. Hence I succeed better in works that require labour, than in those which must be written with a certain degree of readiness, like letters, a kind of composition of which I have never been able to catch the proper tone, and the effort at which is misery to me. I never write a letter on the smallest subject which does not cost me hours of fatigue, or if I want to write at once what occurs to me, I can neither begin nor end; my letter is a long and confused verbiage, hardly to be understood when read.

But not only is it a labour to me to express, but also to receive ideas. I have studied men, and I think I am a tolerably good observer; yet I can see nothing of what I do see. I can hardly say that I see anything except what I recall; I have no power of mind but in my recollection. Of all that is said, of all that is done, of all that passes in my presence, I feel nothing, I appreciate nothing. The external sign is all that

I think this description has been seldom surpassed in hideous frankness: similar cases are almost daily brought before me, but few could or would describe their condition so fully. The slowness of thought and comprehension, the timidity in conversation, the morbid quickness of feeling, the wretched dwelling on self, and diseased love of solitude, of mind as well as body, are most characteristic.

It would be well for humanity, if masturbation did no more than produce even such humiliating mental effects as these. Daily experience teaches us that the evil habit is attended with the worst physical consequences also. These may as well be disposed of before we come to the last, worst, and most constant result, when the practice has

strikes me. But after a time it all comes back to me. I remember the place, the time, the tone, the look, the gesture, the circumstance—nothing escapes me. Then, from what has been done or said, I discover what was thought, and I am rarely deceived.

If I am so little master of my mind while alone, it may be conceived what I must be in conversation, where to speak *à propos*, one must think at the same time and at a moment's notice of a thousand things. The mere idea of so many proprieties, of which I am sure to forget at least one, is enough to intimidate me. I do not even understand how a person can dare to speak in company—for at each word one ought to pass in review every one that is present; to be acquainted with all their characters and know their histories, in order to be sure to say nothing that may offend any. Certainly those who live in the world have a great advantage here; knowing better what *not* to say, they are surer of what they do say; yet even from them slips many an unfortunate speech. Imagine the condition of a man who falls into it all from the clouds; he can hardly talk with impunity for a minute. In a *tête à tête* there is another disagreeable, which I find worse. I mean the necessity of talking constantly; if you are spoken to you must answer, and if nothing is said, you must take up the conversation. This unendurable constraint alone would have disgusted me with society. I find no burden more intolerable than the obligation to speak at once and constantly. I do not know if this arises from my mortal aversion from all subjection; but it is quite enough to be obliged to speak to make me infallibly say something foolish.

What is more fatal is that, instead of knowing how to hold my tongue when I have nothing to say, it is just then that, to pay my debt as quickly as possible, I have a mania for talking. I try in a hurry to stammer, promptly, words without ideas, only too happy if they mean nothing at all. In trying to conquer or hide my inaptitude, I seldom fail to display it.

I believe that this is the real explanation of why, though I am not a fool, I have often passed for one, even with persons capable of judging; all the more unhappy because my physiognomy and my eyes promise something better, and my failure makes my stupidity all the more shocking to others. This detail, which a particular instance has suggested, will not be useless to any one who follows it. It contains the key of many extraordinary performances of mine, which have been attributed to an untamed humour which I do not possess. I should relish society as well as any one, if I were not sure to exhibit myself, I do not say only to disadvantage, but as something quite different from what I am. The system I have adopted of retirement and writing precisely suits me. No one would ever have known, from my presence, what I was worth; no one would ever have suspected it."

become a confirmed habit. At first we remark but little local irritation of the canal of the urethra. Pain may occur in making water, as well as a frequent desire to empty the bladder; the orifice of the meatus is frequently found red, and ejaculation, which before could only be excited by much friction, now takes place immediately; the secretion is watery, and even slightly sanguinolent, and emission is attended with spasm. A sense of weight is felt in the prostate, perinæum, or rectum, and anomalous pains are often complained of in the testes. Nocturnal emissions become very frequent, excited by erotic dreams. These at first are attended with pleasureable sensations, but later the patient is only aware of ejaculation from having his attention attracted by the overflow of the secretion. In other instances the semen does not pass away in jets, but flows away imperceptibly. In some cases it makes its way into the bladder to pass out with the urine. Other patients will tell you that emissions have ceased to occur, but on going to stool, or on the last drops of urine passing from the bladder, a quantity of viscous fluid, varying from a drop to a teaspoonful, dribbles from the end of the penis, which, if collected, or allowed to fall on a piece of glass and exposed to the microscope, furnishes spermatozoa in greater or less numbers.

The vicious habit having impaired the growth, health, and intellect of the patient, ceases often to be voluntarily indulged in, because pleasure is no longer derived from it. The drain on the system, however, as I have stated above, continues, and what depended at first on an artificial excitement, is kept up by the irritation or inflammation of the urethra, vesiculæ seminales, and spermatic ducts. The irritation of the testes causes badly eliminated semen to be secreted, which is at once emitted. The mucous membrane is more sensitive than usual, acquires an irritability like that often seen in the bladder, and which irritability appears more or less general. I may mention here, that pleasurable sensations seldom attend the expulsion of ill-conditioned semen. This may depend upon over-abuse of the sensations, which become blunted. Lallemand, however, thinks that pleasure is often felt when well-developed semen is emitted. The patient is now frequently reduced to a state of complete impotence.

We need not pursue the progress of the physical disease further here as the subsequent symptoms will be more fully described under the head of Spermatorrhœa.

PROGNOSIS.—My own opinion is, that it is not so easy a matter to give up the practice;—when once the vile habit becomes confirmed the young libertine runs the risk of becoming but a debauched old man. I have known lads and men of strong energy of will who have by their own confession failed, until they were aided by the other remedies which

I shall hereafter describe. Want of resolution is, of course, one cause of failure, and where there is hereditary predisposition to strong sexual excitement, the task is often too great, without good counsels and sound medical advice.

If the struggle is severe for a youth to extricate himself from these vicious propensities, experience teaches me that it is very doubtful if, when the practice has been much indulged in, the physical frame will ever be wholly built up again; the haggard expression,[1] the sunken eye, the long, cadaverous-looking countenance, the downcast expression, which seems to arise from the dread of looking a fellow-creature in the face, may be carried to the grave. I admit that care and attention may do much in remedying the intellectual wreck which we notice in such youths. If we can save the mind at all in the severer forms, we do well; but for a series of years the intellectual faculties are enfeebled. I have known many cases in which treatment has got the better of this early and undue strain on the nervous system; but the brain has never entirely regained its original quality.

It will be remembered that I am describing the results of only the worst and longest continued cases. The probability is that many who read these pages have at some time or other practised this vice, but where it has been early abandoned, the symptoms are of the slightest kind, and a speedy cure may be promised.

Quacks are eager, of course, to represent every case as of the worst description—and I therefore wish clearly to guard myself against being supposed to mean that in my opinion all, or even most persons who have at any time fallen into this wretched habit are doomed to all the results above described. These results are, it is true, the end towards which they are tending if they do not conquer the propensity, but if they do so before the last sad stage is reached, there is good hope for them yet. Nevertheless, the other extreme must be avoided, of thinking lightly of the habit, or denying that it is the cause of disease. A great change has passed over the profession in this respect of late, and many eminent

[1] As I wrote this in October, 1861, a very favorable case of recovery came under my notice. About six years before, a youth consulted me, suffering from some of the worst effects of masturbation. He now came to ask my opinion on the advisability of marriage. I find that, intellectually and physically, he has to a great extent, recovered. But he still retains the peculiar physiognomy which, to me, is very characteristic. There is the hollow, sunken eye, still left, although nature has filled up all other interstices. The expression has nearly become natural, but still the practised eye sees that there is still an unsettled look, very different from the calm, steady gaze of other men. In this case, I was able to give my sanction to an early marriage, strict continence having always been maintained, only occasional emissions occurring, and I have little doubt, that a few years of married life will still further improve the expression of the face; but I doubt if the sunken eye will ever entirely cease to tell its lamentable tale.

surgeons now admit that various unrecognisable ailments are caused by these practices.

It was not very long ago that an able physiologist told me he believed that one half the boy population masturbated themselves more or less, and yet that the resultant consequences were very slight. He saw much of conscience-stricken young men who consulted him; but, in his opinion, they exaggerated their sufferings, and writers on the subject had magnified the ill-effects of self-abuse. This gentleman and those professional men who agree in his view have probably only met with slight cases, for there can be no doubt that there are others, whose wretched condition, mental and bodily, can hardly be exaggerated.

There are many false cases, no doubt, which are often misunderstood and have misled, even able professional men, but it is not less certain that there are true cases. I could speak from my own experience of the many wrecks of high intellectual attainments, and the foul blot which has been made on the virgin page of youth—of shocks from which the youth's nervous system will never, in my opinion, be able to rally—of maladies engendered which no after course of treatment can altogether cure, although surgery may do much to alleviate symptoms as they arise.

One of the chief causes which impede recovery, and interfere with the action of any remedies, is the mental anguish arising from the horror and remorse which the patient experiences. This has been well put by Tissot, who wrote his book on onanism a century ago. His observations are as true now as then. He says:

"When the veil is removed, the picture of their conduct is brought before them in all its hideousness—they find themselves guilty of a crime, of which Divine justice wishes not to supersede the penalty, and which it punishes by death—of a crime reputed as a great crime even by heathens:

'Hoc nihil esse putas? Scelus est, mihi credo sed ingens
Quartum vis animo concipis ipse tuo.' MART.

"The distress cannot be alleviated by the sympathy of others. Shame obliges the patient to hide his crime from every one, till some unbearable torment force a revelation. Many, indeed, die because they have not been able to muster courage to reveal the cause of their misery. I often receive letters saying, *I would rather die than appear before you after such an avowal.*

"Feeling that he must be held in detestation by society if his disgrace were known, the idea pursues him incessantly. '*It appears to me,*' says one of my correspondents, '*that every one reads in my face the infamous cause of my disease, and this idea renders society unbearable;* and

what is most frightful, I have no pretext of justification or motive for consolation—.' "

I need hardly say that, instead of fostering in the least this morbid feeling, it is the duty of the surgeon to attempt, in every possible way to assure his patient of sympathy and cordial help, and in every way to endeavour to remove these delusions.

Treatment.—In the earlier stages of the complaint the services of the surgeon may be of great benefit. If the canal of the urethra be properly treated, the patient will find it much easier to exercise self-control (which is what is wanted). If he will aid the local treatment, by taking gymnastic exercise, and following the other rules laid down above, page 41—46, a favorable result may be expected. It is in the earlier stages that relief can be given, not when dementia has occurred, or when the brain has become disorganised. Those who treat mental diseases are not consulted sufficiently early to recommend this treatment, they see the effects when, too often, the mischief is irremediable: and it may be from the impression thus produced, that sufficient weight has not been as yet given to surgical treatment in the incipient forms of insanity, brought on by this malady.

If, however, a patient will not attempt self-control, mental as well as physical, but abandons himself to humiliation and despair, the downward course may be very rapid and fatal. For, when this frame of mind has completely got hold of a man, the step to insanity in its worst and most hopeless forms is alarmingly short.

CHAPT. III.—INSANITY ARISING FROM MASTURBATION.

That insanity is a consequence of this habit, is now beyond a doubt.[1]

[1] The connection between insanity and extravagant sexual desire is alarmingly close, as appears from many modern investigations, especially with regard to the central portion of the cerebellum.

Deslandes has remarked that, "in proportion as the intellect becomes enfeebled, the generative sensibility is augmented."

A professional man of eminence lately wrote to me as follows:—"I have suffered intensely from melancholy. The depression was such that I was tempted to commit suicide. My nights lately have been sleepless." This gentleman had, in fact, for a day or two the inflamed eye and wild look of mania, and he believed, from his sense of fulness in the head, that his condition would bring on disease of the brain. For a week together there was evidently, he said, "a want of venereal power, or rather desire, in short, a deadness of the sexual organs." Reaction then set in, and for a fortnight he was "inconvenienced by an almost uncontrollable lust." He then had two wet dreams in three nights, and these, although relieving the libidinous sensations, in no wise diminished the erection.

The subject has recently been thoroughly investigated by Dr. Ritchie, from whose able treatise entitled "An enquiry into a frequent cause of insanity in young men," I have condensed the following particulars:

The Cause.—Dr. Ritchie thus quotes from a work by Esquirol, entitled 'Des Maladies Mentales:'—"La masturbation, ce fléau de l'espèce humaine, est, plus souvent qu'on ne pense, cause de folie, surtout chez les riches." And again—"La masturbation, dont nous avons parlé sous un autre rapport, est signalée, dans tous les pays, comme une des causes fréquentes de folie; quelque fois c'est le prélude de la manie, de la démence, et même de la démence sénile; elle jette dans la melancholie, conduit au suicide. Elle est plus funeste aux hommes qu'aux femmes," etc.

Class of Persons Affected.—"It might be expected," says Dr. Ritchie, "that these cases would chiefly occur in members of families of strict religious education. Experience supports this expectation; and facts also show that those who from this cause become insane have generally, to all appearance, been of strictly moral life, and recognised as persons who paid much attention to the forms of religion. As will be afterwards more fully stated, it is frequently observed, especially in the acute attack resulting from this cause, that religion forms a noted subject of conversation or delusion."

Premonitory Symptoms.—"The parent, after her son (the only child it may be) is taken to an asylum, will tell you that his insanity cannot be accounted for. He has been so well conducted, so quiet and studious, not seeking the company of the gay, the idle, and the thoughtless, but remaining quietly at home rather than joining the social amusements of those of his own age. Further inquiry may elicit that he has been of good abilities, and it may be, clever in his occupation; that he had few friends, and rather shunned the society of those of the other sex. Had he been other than he was, some cause might have been found in the irregularities of life to cause insanity in one scarcely beyond boyhood's years; but in such a quiet lad, and so carefully brought up, she is unable to suppose a cause. Then she may tell you that for some time past a gradual alteration has been going on; he has changed not only in manner but in appearance; he has become so peevish and irritable, so reserved in his conversation, so apathetic in manner, so slovenly in dress, so contradictory and so uncertain in his actions, so hesitating, first determining on one thing, and before he could execute that changing to some other course, and has shown such a want of self-reliance. That quite recently he has grown more and more apathetic, more slovenly in dress, paying less attention to cleanliness, and become slower in his actions; that he is now not only irritable in his temper, but is at times violent; that he does things by 'fits and starts,' is impulsive, deliberating long,

and then suddenly hastens apparently to carry out his intention; and has become so stupid-looking and lost, and incapable of taking care either of himself or his business; and all this has occurred without any apparent cause, except it may be his 'studious habits.' At last he can be borne with no longer; he is unmanageable in a private house, and is obliged to be removed from his home."

GENERAL SYMPTOMS.—"On entering an asylum for the insane, especially if it be one receiving patients from the middle as well as from the lower class of society, there is one group of inmates which may arrest the attention of the visitor from the contrast presented to the excited persons around him, on the one hand, and to those who are convalescent on the other. Engaged in no social diversion, the patients of this group live alone in the midst of many. In their exercise they choose the quietest and most unfrequented parts of the airing-grounds. They join in no social conversation, nor enter with others into any amusement. They walk alone, or they sit alone. If engaged in reading, they talk not to others of what they may have read; their desire apparently is, in the midst of numbers, to be in solitude. They seek no social joys, nor is the wish for fellowship evinced.

"The pale complexion, the emaciated form, the slouching gait, the clammy palm, the glassy or leaden eye, and the averted gaze, indicate the lunatic victim to this vice.

"Apathy, loss of memory, abeyance of concentrative power and manifestation of mind generally, combined with loss of self-reliance, and indisposition for or impulsiveness of action, irritability of temper, and incoherence of language, are the most characteristic mental phenomena of chronic dementia resulting from masturbation in young men.

"As in diseases of an exhaustive nature we find that the cutaneous secretion is poured forth abundantly, so in the cases occupying our attention the perspiration breaks forth on the slightest exertion. This relaxed condition of the perspiratory system is especially marked in the palms, and the exception is to find these dry in a masturbator; for generally a damp, or cold, clammy perspiration is constantly present, and makes it particularly disagreeable to take the hand of one of these persons. The sub-integumentary layer is but sparingly supplied with fat, which is remarkable, considering the little exercise these patients, if left to their own guidance, would take.

"To conclude this description, it is only necessary to add that the gait is slovenly or slouching, that the gaze is downcast or averted, and when addressed, the masturbator does not look the speaker openly in the face whilst he replies, but looks to the ground or beyond the questioner."

DIAGNOSIS.—"The physical system is, as a rule, but indifferently developed. The muscles are small, soft, and flabby; the body is generally emaciated, the adipose tissue being but feebly stored up; the complexion

is variable, but, though occasionally flushed, is, as a rule, pale; the gaze is not constantly averted, but in all the cornea will be found dull and the expression inanimate.

"Excitement, with delusion of a melancholic cast, and frequently, if not in most cases, of a religious tendency, combined with a suicidal or a self-mutilating inclination, occurring in a thin or emaciated man, under the age of twenty-five (who does not present evidence of organic cerebral disease), of generally pale complexion and averted gaze, but always with the dull cornea and expressionless countenance, would lead to the diagnosis of the cause."

PROGNOSIS.—"This condition does not continue many days. The cause being discontinued, the stupor becomes less intense, the inclination for repose more marked, and the sleep more natural and refreshing; the sensations of hunger and thirst are once more experienced; the secretions are more active; the cleanliness of habit is attended to; the dress is looked after; the obstinacy decreases, and gradually an inclination and the ability to converse, return, and at last, though slowly, the health of mind and body is restored. Such, in favorable cases, is the result, but it too often happens that convalescence is arrested, and that the condition of ordinary or chronic dementia becomes established, and with it the prospect of recovery diminishes."

RELAPSES.—"Remonstrate with these victims after they are received into an asylum, whilst reason is still not quite destroyed, and they will agree with your remarks. They will express their thankfulness that they have yet been spared some portions of reason; they will express their deep abhorrence of their conduct; they will shed the tears of apparent penitence; and yet the old habit will be relapsed into; and when they think that they are removed beyond control, will once again indulge in their self-destroying practice. The determination to conduct themselves in the pure course, is wanting, and in this there is evidence of the pernicious energy-sapping cause.

"Few accidents are more capable of occasioning annoyance and disappointment to the physician, and none more calculated to excite his pity and regret, than to find the recovery he regarded as certain, marred and prevented, or delayed, by the preventible act of the patient himself. This cause of relapse is but little believed in, except by those who are intimately acquainted with the habits of the insane; but regarding it as possible, many an unexpected and unaccountable relapse can be readily explained. When any tendency to indulgence has been observed in the early stages of mania, the prognosis ought to be stated in well-weighed words. The fact of a patient, neither epileptic nor the subject of paralysis (although in young men the former is more probable), who, when put to bed was progressing favorably, being in a lost or much confused state when he got up on the succeeding morning would be sig-

nificant of some cause acting during the night. In the absence of excitement or a fit, the probability of this cause ought not to be forgotten."

TERMINATION OF CASES.—"In the acute or recent dementia, the condition of the patient is most pitiable. His existence is, for a time, merely vegetative, and in well-marked cases the obstinacy of disposition is almost the only indication of a mental action, and the mental origin of this may even be doubted. The sufferer becomes quite silent, and is lost and unable to take care of himself. He becomes statuesque, and extremely obstinate. He resists passively, and occasionally actively. If he be in bed, he will not rise to be washed or dressed. If up, he will not retire at proper time to bed, or allow himself to be undressed. Everything requires to be done for him. Cleanliness is neglected, and his dress unattended to. He makes no effort to speak, and when addressed, although conscious, does not appear to comprehend what is said. He will not feed himself.

"How earnestly do those who know what the future will bring to such a one repeat these feeling words of Ellis—'Would that I could take its melancholy victims with me in my daily rounds (at Hanwell Asylum), and could point out to them the awful consequences which they do but little suspect to be the result of its indulgence. I could show them those gifted by nature with high talents, and fitted to be an ornament and a benefit to society, sunk into such a state of physical and moral degradation as wrings the heart to witness, and still preserving, with the last remnant of a mind gradually sinking into fatuity, the consciousness that their hopeless wretchedness is the just reward of their own misconduct.'"

TENDENCY TO COMMIT SUICIDE.—On this point Dr. Ritchie says: "As regards suicide, the greater frequency of this occurs in those whose cases assume a melancholic character with the excitement.

"Although it will be found that various supposed causes may be alleged, still I believe that in the greater proportion of such cases the immediate exciting cause is the feeling of disgust at, combined with alarm for, the consequences of, the patient's criminal conduct. Hence it is that feelings of their own unworthiness arise in such patients, and, under the impression that they have committed the unpardonable sin—have sinned against the Holy Ghost—and that a future world presents no hope of joy or happiness for them, as they are excluded from it by their past conduct, they frequently make attempts to terminate their own existence. Such an act is occasionally incited by hallucination of the aural organ; but I have not found that suicide is so frequently to be traced to this, as in other cases of mental aberration depending on other causes."

SELF-MUTILATION.—"Another peculiarity of these cases is the tendency frequently exhibited to self-mutilation, and, as reports show, the

attempts are not unfrequently successful, Thus is indicated an unsound reasoning power, the visiting on the supposed offending organs the faults of the ill-regulated mind."[1]

As already stated, the delusions in many instances assume a religious character, and hence it is that it is repeatedly found that the cause of the sufferer's condition is supposed to be religion. The delusions of this class generally are of the melancholic character stated above: fears that eternal happiness is lost—that they have no hope beyond the grave—that they have committed an unpardonable sin—or that they are unworthy to live.

From the true cause of the mental condition of these cases not being understood, the meaning of these reproaches for past conduct cannot be comprehended; and it is easily explained why a young man of apparently blameless life making these self-accusations is regarded by his friends as suffering from acute religious feelings, whereas remorse or fear has generally more to do with his condition than true religious impression or conviction.

It is probable that many of those young men whose insanity has become developed through such revival meetings as have of late (1862) been held in various districts of Great Britain and Ireland, would, on searching inquiry, be found to be cases of the class now occupying our attention.

In some patients, rash and even criminal acts, are the result of the idea that an atonement may thereby be made for the sin committed. The attempt to injure the genitals, and similar extravagances often, I believe, arise from such insane fancy. While on the other hand, extravagant masturbation or the tendency to commit rapes or unnatural crimes may be in some cases traced to the not less insane desire the sufferer feels to test, and prove to himself, or others, that he is not impotent.

[1] I was recently called upon to sign a certificate, for a gentleman of high standing in his profession, who was himself willing to enter an asylum. His case was a very sad one, and exemplifies the ideas a patient, in this state, forms of his own ailments. His history which, however, I gleaned from him with some difficulty, was as follows:—Early in life, he contracted the habit of masturbation, nevertheless he married, and lived tolerably happily with his wife; and his marital duties were performed, he assured me, in a satisfactory manner. He became, however, depressed, his conscience told him that he had done wrong in abusing himself early in life, and he determined as a punishment, that he would cut away the testes. This he effected, the parts healed, and the patient entered into an asylum, which he subsequently left. At the period I saw him, he was in what, I suppose, I may call a lucid interval. He still regretted most bitterly his early sins, and was satisfied that he had not been justified in mutilating himself. He was conscious that he was again losing his self will, and felt that he ought to be watched, lest he should further injure himself (I was told he had attempted his life).—W. A.

TREATMENT.—The long extracts I have given from Dr. Ritchie's pamphlet, may testify to the high value I set on this acute observer's remarks on this disease. I must be pardoned, however, if I differ from him somewhat as to the prognosis and treatment. It may be that I have had unusual opportunities of treating the disease in its commencement, but I confess I am much more sanguine as to the success of treatment than is Dr. Ritchie.

When, however, dementia has set in, I quite agree with Dr. Ritchie, that the case assumes a very serious form, and then it passes from the surgeon's care into the hands of those who attend to such cases, and I feel that kind care and domestic attentions are all that can be done to soothe the latter days of these victims of ignorance or vice.

CHAPT. IV.—PHTHISIS ARISING FROM MASTURBATION.

THE attention of physicians has been lately directed to this subject, and no doubt can exist that consumption is frequently closely connected with sexual excesses. In the year 1862, Dr. Smith read a paper before the Med.-Chir. Society entitled "A Statistical Inquiry into the prevalence of numerous conditions affecting the constitution in one thousand phthisical persons when in health." In this paper, he stated that 11·6 per cent. of the males had committed sexual excesses; 18·2 per cent. had been addicted to masturbation, and 22 per cent. had suffered from involuntary emissions. I can, from my own observations, fully corroborate his statements, though whether the phthisical cachexia is to be regarded as a cause or an effect of sexual excess I am not sure. Delicate constitutions, with a consumptive tendency, are often very susceptible to sexual excitement. They are consequently peculiarly liable to nocturnal emissions, and to the temptation to commit excesses. Coupled with this special tendency, there is often in such persons a high spirit, and a carelessness of consequences, which will not yield to any slight indisposition. It may, perhaps often be, in such instances, as much the constitution which predisposes to excesses, as the sexual excesses which induce the delicacy of constitution. There can be, however, no doubt, that these excesses are doubly fatal to such constitutions. It is well when the surgeon or physician is able, early in life, to impress on such a patient the imminent risk he incurs in allowing even the sexual feelings to run riot. I am convinced that it is from such preventible causes as these, that the hopeful career of many of our most promising youths and hard-working students comes to a sad and early end.

PERIOD III.

THE FUNCTIONS AND DISORDERS OF THE REPRODUCTIVE ORGANS IN THE ADULT.

THE following pages will, for the purpose of greater clearness and conciseness, be divided into two parts. In the first I propose to describe the adult sexual condition *as a whole*, and, in the second, to examine rather more minutely the constituent parts and necessary requisites of the sexual act, viz., *erection*, *ejaculation*, and *emitted semen*.

FIRST DIVISION.

ADULT SEXUAL CONDITION AS A WHOLE.

The commencement of *adult* life is a period in human existence less marked, perhaps, but not less real, and hardly less critical, than that of puberty. The general growth of the body is complete. The immature limbs of childhood are hardened into the firm and elastic frame of man. The mental powers should be at their highest. The will and judgment should command, and yet be enlivened by the remains of youthful energy and enthusiasm. And, which is more to our present purpose, the virile powers, whose existence commenced at puberty, now at last matured, should be fit and ready to be exercised in obedience to the Creator's command to be fruitful and multiply.

At a period differing in every man's life—but occurring generally somewhere between twenty-five and thirty—he is conscious, if he have lived on the whole a chaste life, of a great change in those sexual tendencies of which he has been frequently conscious before. They are no longer the fitful fancies of a boy, but are capable, he feels, of ripening at once into the steady rational passion, or rather purpose, of the full-grown man. The natural longing is there still, but it is no longer

towards mere sensual indulgence only (it will be remembered that I am speaking of the *continent* man) but is deeply tinctured with the craving for wife—and home—and children.

Still, it is not to be denied, that however purified and fortified by these additional elements, the sex-passion in a healthy continent adult is very powerful; very different from the sickly cravings of the voluptuary, or the mad half-poetical desires of a boy, but requiring his utmost efforts to control, and his best wisdom to guide, when he is able at last lawfully to indulge it.

My object, at present, will be to discuss these sexual desires in the adult with a view to furnish, if I can, some hints and suggestions which may be not without their use, in enabling him to judge wisely, and decide rightly in some of the most important conjunctures of his life.

PART I.

NORMAL FUNCTIONS.

First let us recall the real physical character of the sexual desires. "They are," says Carpenter, "in man, prompted by instinct, which he shares with the lower animals. This instinct, like the other propensities is excited by sensations, and these may either originate in the sexual organs themselves, or may be excited through the organs of special sense. Thus, in man it is most powerfully aroused by impressions conveyed through the sight or touch; but in many other animals, the auditory and olfactory organs communicate impressions which have an equal power; and it is not improbable that in certain *morbidly excited states of feeling*, the same may be the case in ourselves. Localized sensations have also a powerful effect in exciting sexual desires, as must have been within the experience of almost every one; the fact is most remarkable, however, in cases of satyriasis, which disease is generally found to be connected with some obvious cause of irritation of the general system, such as pruritus, active congestion, &c. *The seat of this sexual sensation* is no longer supposed to be in the cerebellum[1] generally, but probably in its central portion, or some part of the medulla oblongata."

[1] M. Flourens removed the cerebellum from cocks, yet they exhibited sexual desire —but were incapable of gratifying it. Among animals, there is no proportion to be observed between the size of the cerebellum and the development of the sexual passion. In geldings, the proportionate weight of the cerebellum compared with the cerebrum, is as 1 : 5·97, and only as 1 : 7·07 in stallions. (Kirke's 'Physiology,' and see chapter on "Satyriasis," *post*.)

Roubaud considers that as venereal desires are instinctive in animals at the rutting season, so also are they in young human males, at puberty, after long periods of continence, or after intervals of healthy rural repose. Later in life these desires, he thinks, answer to no appeals but those of sensation or imagination. It is the sense of smell which principally affects the lower animals, the odour of the sexual organs of the female possessing an extraordinary attraction for the males of the breed; but all the senses have power to influence the desires of man. "There is no doubt," adds this author, "that mere volition, without the aid of the senses, is adequate to engender venereal desires. Such is the force of imagination that it alone, without reference to instinct and sensation, is competent to produce not only venereal erethism, but the very act of ejaculation itself."

It is to be expected that at the time when the man is physically in the fittest state to procreate his species, nature should provide him with a natural and earnest desire, a stimulus, as it were, to the commission of the act which he is now fully competent to perform, not only without injury, but often with positive advantage to himself. This physical condition is thus described in the 'Encyclopædia of Anatomy:'

"During the period of excitement, spermatozoa are becoming rapidly adult, the testicles and the ducts are full of semen, the individual is in the condition of a fish with a full milt, or a bird or stag with enlarged testes. He now instinctively seeks the society of women. Intercourse with females increases his excitement, and all is ready for the copulative act." (*'Encyclopædia of Anatomy,' Art. "Vesiculæ Seminales."*)

These, then, are the physiological conditions of the adult male. He feels that MANHOOD has been attained, he experiences all those mysterious sensations which make up what we call VIRILITY.

CHAPT. I.—VIRILITY.

Lallemand thus describes the normal condition of the healthy adult:—"Virility, derived from the Latin word *vir*, a man, is the distinctive characteristic of the male; it is the condition upon which essentially depends the preservation of the species. Is this deep and moral sentiment the artificial result of education, of social *convenance*, of institutions, &c.? Certainly not! for it is identical in all men, among all people, it is even more energetic, or at least more potent among the least educated, and the least civilised. It depends then evidently on the instinct of propagation, the most powerful feeling of all after that of self-preservation." (Vol. iii, p. 124.)

This feeling of *virility* is much more developed in man than is that of maternity in woman. Its existence, indeed, seems necessary to give a man that consciousness of his dignity, of his character as head and ruler and of his importance, which is absolutely essential to the well-being of the family, and through it, of society itself. It is a power, a privilege, of which the man is, and should be, proud—so proud that he should husband it, and not squander or debase it. Too many a man, with a recklessness that can only be attributed to ignorance of its value, exhausts or defiles this noble prerogative of his manhood, a possession as precious in its own way as that of chastity. "The fayrest vertue, far above the rest."

CHAPT. II.—MARRIAGE.

The whole being of the man cries out, at this period of his life, for, not the indiscriminate indulgence, but, the regulated use of his matured sexual powers. And at this time, therefore, but *not before*, the medical man will recommend marriage.

That the marriage state is the best and most natural cure for sexual suffering, I may be permitted to quote the authority of the office for solemnization of matrimony in the Prayer-Book:

"Secondly, it was ordained for a remedy against sin, and to avoid fornication, that *such persons as have not the gift of continency* might marry and keep themselves undefiled members of Christ's body."

From a medical point of view also, it is certain that marriage is in itself a state conducive, when well regulated, not only to increased happness, but to long life.

Parise says, "amidst the abundant statistics which have been collected lately, it has been demonstrated that bachelors live a shorter time than the Benedicts. This assertion is only true provided that married couples live happily together; otherwise bachelors must have the advantage. In a happy marriage everything conduces to the enjoyment, to well-being, health, and longevity, for life is passed without shocks and agitation; there is a kernel of felicity, around which are collected all the other possible pleasures, and which must soften the misfortunes whereunto humanity is predestined. In an unhappy marriage, when each person is a perpetual cross for the other, everything is anguish, torment, trouble, and disquietude; to-day, to-morrow, and always, at each moment the bitter cup, full to overflowing, approaches and touches the lips. Is there a constitution sufficiently strong, or health sufficiently robust, a soul sufficiently firm to flatter itself that it can resist such cruel attacks?"

My advice to all young men above twenty-five, who are in good health, is, to marry as soon as circumstances permit them to maintain a wife. Everything tends to prove that the moderate gratification of the sex-passion in married life is generally followed by the happiest consequences to the individual. And no wonder, for he is but carrying out the command of the Creator in the first chapter of Genesis—Be fruitful and multiply, and replenish the earth—in the way appointed by the Almighty Himself.

HINDRANCES TO MARRIAGE, REAL AND IMAGINARY.—It is a great misfortune, and a cause of much evil, that in our present state of civilisation, the means of maintaining a family are so difficult of attainment, as, in the case of certain classes, very much to restrict their power of fulfilling this command, or enjoying the privileges attendant on obedience to it.

Other hindrances to marriage, however, exist besides monetary difficulties; many men are sorely distressed by forebodings, which can only arise from an ignorance that to many may seem hardly credible. It is a previous bad life, nevertheless, that is the real source of most of this timorous unwillingness to marry. Few persons, perhaps, come into contact with so many conscience-stricken young men as I do. A youth who has abused himself, as soon as he learns the consequences, becomes alarmed, and sets down all his subsequent ailments to the particular cause which is ever uppermost in his thoughts.

Among the most frequent consequences of this hypochondriacal feeling, is the suspicion that he may not be able to consummate marriage. As this is a very common fear, and as, moreover, the vaguest notions exist among young men about marital duties, perhaps the following observations may be of some practical value. I believe there are comparatively few adults who are really unable to consummate marriage. The symptoms indicating a condition of real impotence will be fully given in subsequent pages, and of course those who suffer in this way could never be advised by their medical attendants to contract matrimony. To those, however, who forbear matrimony only because they have exaggerated the sexual duties required from a married man, I would say, if a competent medical authority sanctions your marriage, you may be perfectly satisfied. As to the mere nervous terror which, as I know is the case, dissuades many a man, not otherwise cowardly, from the unknown tribulations of matrimony, I can give such persons the comfort, if comfort it can be called, of assuring them that the newly-married wife is often in greater alarm than the timid husband.

From information derived from a large number of persons of both sexes, I should say that in the majority of cases the modest English girl, who has just gone through all the anxieties and fatigues of the marriage ceremony and its attendant leave-takings, and finds herself in

a position so new, so anxious, and so apparently isolated, as that of a newly married woman, would be generally only too happy for the first few days to dispense with what in most instances is to her, at least, a most painful and distressing climax to her other agitations. Again, it is a delusion under which many a previously incontinent man suffers, to suppose that in newly married life he will be required to treat his wife as he used to treat his mistresses. It is not so in the case of any modest English woman. He need not fear that his wife will require the excitement, or in any respect imitate the ways of a courtezan.

STATISTICS OF MARRIAGE.—In the last edition of this work I extracted from the census of 1851 a synopsis of the condition of Great Britain, with reference to marriage, the birth of children, &c. I now give a similar synopsis from the Report of the Census of 1861 and subjoin the former compendium in the Appendix B, for the benefit of those who may wish to compare the two.

"In 1851, 298,564 husbands, and 3,015,634 wives were enumerated in England. The numbers since that date have rapidly increased, and in 1861, the husbands in England amounted to 3,428,443, the wives to 3,488,952. About 60,509 husbands whose wives were at home were absent from this country in 1861.

"The increase in ten years was 469,879 in the number of husbands, and 473,318 in the number of wives at home. The married women of the age 15—55 increased at the rate of 16 per cent. This rapid rate of increase in the married part of the English population at home will dissipate the fears of those who entertain any apprehensions that Englishmen of the present day are less disposed to contract marriage, and to take upon themselves the duty of heads of families, than their ancestors. The increase of families living in the healthy condition of matrimony is chiefly the cause and partly the result of the prosperity of the country. While other nations have been cutting up their small plots of land into smaller plots, living unmarried on life annuities, and reducing the number of their children in various ways, the English people have followed an entirely different policy; they have married, worked with increasing industry, skilfully struck out into new fields of employment, and peopled cities and colonies with millions of their descendants.

"The female emigrants marry in full as large proportions as the women at home; but the arrangements to enable men to take wives out as emigrants are defective: hence the increase in the proportion of married men is greater than the increase in the proportion of married women.

"The population of England was enumerated on the night of April 7th; and, owing to separation on that night, the wives of 186,021 husbands, the husbands of 246,530 wives were separately enumerated.

"The average age of the husbands in England is 43·0 years, and of their wives 40·5 years. The husband is 2·5 years older than the wife. While the numbers of each quinquennial period of age are given in Table V, Population Tables, 1861, Vol. II, the corresponding ages of husband and wife are displayed in the Table IX. Thus 474,808 husbands of the age 30 and under 35, lived with 1,168 wives of the age 15 and under 20, 35,483 of the age 20—25, 153,548 of the age 25—30, 209,788 of their own age 30—35, 57,276 of the age 35—40, ... and one wife of 90—95, unless there is some mistake in the strange return. The like suspicion attaches to the statement that of 491,515 wives of 30—35 one was married to a husband of 90—95; but there is not the same reason to doubt the accuracy of the return of these young wives having 10 husbands of 85—90, and 32 of 80—85, and 75 of 75—80, and 209 of 70—75. The extreme disparities of age are rare, and in the majority of marriages the ages are well assorted.

TABLE III.

AGES.															
15—	20—	25—	30—	35—	40—	45—	50—	55—	60—	65—	70—	75—	80—	85—	90—
Ages of the Wives of 474,808 Husbands whose Ages were 30—35.															
1,168	35,483	153,548	209,788	57,276	13,832	2,703	697	199	82	13	12	2	4	.	1
Ages of the Husbands of 491,515 Wives whose Ages were 30—35.															
30	4,897	55,796	209,788	140,708	53,941	15,681	6,321	2,306	1,282	438	209	75	32	10	1

"*Widowers and Widows.*—As husband and wife never die in the same instant of time, every marriage ends in widowhood; and in a stationary population marrying at a uniform rate, as many widowed persons are left annually as there are annual marriages. The sum of the annual widowers and widows is equal to half the sum of the persons married; but the married persons enumerated do not bear this proportion to the widowers and widows. The number of widows depends upon the mortality of husbands, and the mean duration of widowhood which is cut short either by death or by re-marriage. The same rule applies to widowers. And as more widowers re-marry than widows, the widows exceed the widowers in number.

"The widowers in 1861 amounted to 359,955, and the widows to 756,717. Of 100 men of the age of 20 and upwards 6·8 are widowers; while of 100 women of those ages 13·2 are widows. To five wives there is own widow.

"The proportional number of widowers increases with age; thus at 25—30 the proportion in 100 men is 1·1; at 50—55 it is 8·9; at 60—65 it is 17·9. After the age of 30 the proportion of widowers to the number of men at the several ages is doubled every ten years. The proportion of widows is still greater even in the earlier ages; and at the age of 60—65 more than one in three; at 70—75 more than one in two women living are widows; at 80 and upwards four out of five living are widows.

"*Bachelors and Spinsters.*—While the number has increased, the proportion of bachelors and of spinsters at all the ages between 20 and 40 has decreased; and the husbands and wives at those prolific ages have not only increased in number but in proportion. Thus the wives of the age of 20—40 were 1,608,216 in 1851 and 1,846,514 in 1861, the increase having been nearly two hundred thousand.

"The spinsters of the age of 20—40 were 1,229,051; only 60,665 more than the numbers unmarried at the same ages ten years ago.

"The bachelors of the age of 20—40 were 1,198,050 in 1851; and so rapidly do they abandon this state, that their numbers are scarcely increasing; they amounted to 1,201,576 in 1861.

"Those who dread the depopulation of England will observe with satisfaction the resources the country commands in this reserve both of spinsters and bachelors; while the economists will see that prudence is exercised to an extent which Malthus scarcely anticipated.

"The proportional number of women between the ages of 20—40 in the married state varies in every county; it is 51 in 100 in Westmoreland, and 69 in Durham.

"If all the unmarried men of the age of 20 and upwards are classed as bachelors their numbers in 1861 were 1,447,319; including besides the 1,201,576 unmarried men of the age of 20—40 no less than 187,221 men of the age 40—60; 55,145 of 60—80; and 3,371 whom it is allowable to call old bachelors, for they are of the age 80—100; and as if to show that celibacy is compatible with long life, six proclaimed themselves centenarians.

"Besides 944,714 girls of 15 and under 20, there were more than a million and a half (1,537,314) spinsters of the age of 20 and upwards in England; including 643,366 of 20—25, and 307,633 of 25—30, and 168,100 of 30—35, and 109,952 of 35—40; at 40—60 their numbers fell to 223,205; at 60—80 to 78,618; at 80—100 to 6,440. Twenty of these spinsters were centenarians.

"To 100 men of the age of 20 and upwards, 28 are bachelors; to 100 women of the corresponding ages, 27 are spinsters. Between the ages of 20—40 of 100 women, 39 are spinsters, 58 wives, and 3 are widows.

"*Women living in Celibacy, and others.*—To complete this view of the

population, it is right to bring into account the number of unmarried women, who bore 423,171 children in the ten years 1851—60, when 6,048,479 children were borne in wedlock by an average number of 2,757,705 wives of the age of 15 and under 55.

"42,317 children of unmarried women are registered annually. Now 100 wives of of the age of 15—55 bear 22 children (21·933) annually; consequently 192,938 married women of the age of 15—55 would bear 42,317 children. The inference is probable then, that as far as child-bearing women are in question, 192,938 must be added to the wives and deducted from the spinsters.

"Of women of the age of 15—55 about three millions are married, or are otherwise to the same extent as married women bearing children, and one million are living in a state of celibacy.

"While out of 100 married women of the age of 15—55 full 21·9 bear children annually; 100 unmarried women bear children in the proportion of 1·7.

"If the mothers of all the children are of the ages 20—40, then 35·0 in 100 married women and 3·3 unmarried women bear children annually. One in three married women of the age (20—40) bears a child annually; and of the unmarried women of that age the proportion is one in 30. Allowing for unregistered births this proportion is not overstated."

These figures—although, being based upon examination of the entire population, they may be no safe guide to conclusions as to the marriage statistics of the higher classes—tell the actual state of the marriageable people of the community.

One rather unexpected result to be gathered from the report of 1851 is, the time of year at which children are generally born. It appears that the *spring* conceptions throughout England average an excess of 7 per cent. over those of any other quarter of the year; while M. Villermé gives a somewhat similar return from France for the month of May. In the cities of the North, again—such as St. Petersburg—there seems to be no peculiar period of conception. Here, perhaps, civilisation disturbs the law of statistics; as, in winter, the male may derive as great a supply of excitement and animal spirits from festivities and dissipation as he can from atmospheric influences during the most genial period of his northern summer.

The same author has found, from criminal statistics, that charges of rape generally occur in the spring and summer months. These facts, if they be facts, seem almost to point to the conclusion that the human male is subject to a kind of rutting season, similar to that of the lower animals.

CHOICE OF A WIFE.—Perhaps one of the least considered questions relating to married life, and the one on which, consequently, the most

frequent and fatal errors are often made, is that which stands actually at the very threshold—What sort of person to marry.

Now I know that in many, if not most cases, any advice on this point is quite superfluous. The person is fallen in love with first, and any, even the mildest, stricture on his or her absolute fitness for married life is resented as a personal injury. To such ardently inconsistent inquiries any suggestions of mine are simply valueless.

I am, however, often consulted by men who, after having led so secluded or continent a life as hardly even to have thought of any woman, find themselves in a position to marry. Such persons may not be sorry to have one or two hints to guide them in what is, to them, not only a novel but rather a critical undertaking; the choice of a wife. The same hints may perhaps serve to point out even to younger and more impulsive persons than these sober wooers, not so much the kind of wife they *should* choose, as the kind they should *not*.

First as to *age*; I think there should always be an interval of about ten years between a man of mature age, and his wife. Women age much more rapidly than men, and as the reproductive functions should cease in both partners about the same time, some such interval as this is evidently desirable. Still, if a man will marry young, there are so many risks of unhappiness from his marrying a mere child of fifteen or sixteen, that it would be well in such cases to seek a companion somewhat nearer his own age.

As to *health*, every man should be *very* careful, and note every characteristic about any woman who attracts him which may serve as an indication of this primary requisite, or of its absence. The existence of insanity or consumption in her family to any serious extent, should warn him, for his own sake and the sake of the children he might have, not to run the really terrible danger of marrying her.

No girl, it may safely be said, who has been habitually ailing during her girlhood, will make a good wife. Nay, I would carry the rule farther, and warn my prudent readers that *pale* women with colourless faces and waxy skins, even if they are tolerably strong themselves, very seldom have healthy children. So important is it to select for a future partner for life, and mother of children, a woman of undoubted health, that I would go one step further still, and urge any man who consulted me on such a subject, if he were free to choose, to select a *country* wife, especially if he be necessarily a dweller in a large town. The children of parents who are both Londoners, for instance, are especially difficult to rear, so much so indeed, that some lay it down as a rule that, after three generations, every family that has uninterruptedly been born, lived, and died in town becomes entirely extinct.

Closely connected with the question of health is that of *education* and past history. It is probably almost unnecessary to urge men to

avoid, if possible, a vulgar or bad-tempered mother-in-law. But it should not be forgotten, in the natural desire to escape unpleasant relations, that a member of a large family will, *primâ facie*, make a healthier, and sweeter-tempered wife, than an only child. As to intellect, accomplishments, and fortune; men need little advice. Literary women are not likely to be much sought after for wives. And great accomplishments so seldom survive the first year of married life, that ordinary men are too sensible to prefer them to a pleasant manner, a sweet temper, and a cheerful disposition.

As to *fortune*, it is hardly my province as a medical man to advise on this subject. Still I would suggest that, if the course of life which I have pointed out as best, has been really followed; that is, if a young man has lived a thoroughly continent life, in body and mind, until he is in a position to maintain a wife, there seems little reason, in choosing her, to give the question of fortune any great weight. Most women will spend the fortune they bring, and the propriety of the husband's supporting, rather than being supported by his wife, as tending to make the home happier, is obvious.

As to *rank and position* in society, it is of course desirable that the wife should be selected as nearly as possible from the same rank of society as her husband. But if there is to be a difference, the husband ought, I think, to select a wife from a class rather above him. Men can and often do rise from a humble origin to a social status far above that of their wives, however great the disparity was originally. But this is very seldom the case as regards women. They generally remain to the end *socially* the same as they were born. Money may do much, but it can hardly raise a vulgar, low born, or originally immodest woman one step in the social scale, however great her husband's fortune and position may be, or however faultless her own married life. She may, perhaps, to a certain extent, hide the traces of her early training from *men*, but her own sex, whom she meets with in the rank of her husband's society, will be sure to detect them at once.

I have been often asked, "Shall I (other things being equal) marry for beauty." I answer "Yes, if you can get your beauty to accept you." Let ugly people talk as they may about intellect and the evanescent charms of mere outward comeliness, still some degree of beauty is, if not the first, certainly the second, requisite in most cases, to a happy married life.[1] A tolerably large acquaintance with the domestic his-

[1] "How exquisitely absurd, to tell girls that beauty is of no value, dress of no use! Beauty is of value; her whole prospects and happiness in life may often depend upon a new gown or a becoming bonnet; and, if she has five grains of common sense, she will find this out. The great thing is to teach her the just value, and that there must be something better under the bonnet than a pretty face, for real happiness. But never sacrifice the truth."—*The Rev. Sidney Smith.*

tories of men, in all ranks of life, has shown me that next to a good disposition, nothing in a wife is so likely to ensure domestic happiness as good looks, especially if they are of a lasting kind, not mere bloom or prettiness. We all know that good looks are the best passport in the world. Even children, the most unprejudiced witnesses possible, frankly admit that they like so and so, because she or he has a nice face. It is unwise to undervalue or pretend to undervalue the woman's advantages of comeliness of face and form. A woman with a good physique starts with advantages that other women cannot acquire. She is spared a thousand and one temptations—jealousy and other low feelings supposed to haunt occasionally the female breast,—with which her less favoured sisters have to contend. Physical attractions, again, help to tide over many of those little domestic differences which will occur in married life. Man's sexual sense will be roused by beauty when no other influence can touch him. It would be a curious inquiry, perhaps worth pursuing, whether, even among the lower classes, a comely looking woman was ever ill-used by her husband, except when he was drunk. In a state of nature, we find that animals select the most perfect forms for their mates—thus instinctively providing for the perpetuation of as perfect species as possible. It would be well in many respects if this example were more closely followed by human beings.

That I do not exaggerate the importance of bearing these and similar considerations in mind in choosing a wife is tolerably self-evident. I may, however, refer those who require an authority to the Republic and the New Atlantis to show what minute care Plato and Bacon recommended in their ideal commonwealths in the selection of those who were to be the mothers and nurses of the citizens.

I have submitted the above remarks to a clever unmarried woman, and she has favoured me with several additional observations on the subject, of which I gladly avail myself.

Almost the first thing a girl is told in the nursery is that beauty soon fades, and that ugly girls are as much valued as handsome ones; but on their first step over the threshold into the world a woman soon discovers the fallacy of this early teaching; and I perfectly agree with Sidney Smith in his remarks upon personal beauty as affecting the destiny of women. Comeliness of form and beauty of feature ought not to be despised, as they are the gifts of God.

Milton represents Eve as the embodiment of female loveliness. Sarai, the wife of Abraham, was a fair woman to look upon; and Rachel, Jacob's best loved wife, "was beautiful and well favoured."

It is, however, very difficult to define in what beauty consists. It is more a kind of pleasure conveyed to the mind of the beholder than any special personal attraction of form or figure. All nations and ages agree in worshipping beauty of some sort or other. We see it portrayed in pictures and statues; and one of the great reasons for supposing that it is considered desirable in the eyes of man is, that where it does

not exist women frequently try to supply its place by artificial means. It is said that Madame de Staël would have given up all her fame and renown to have been as beautiful as her friend Madame de Rocca; and I doubt very much whether we should have felt the same degree of pity for Mary Queen of Scots had she been as ugly as her illustrious rival Elizabeth.

It is, however, rare to meet with *very* ugly women. A mere set of features, however beautiful in form, seldom please an educated man, unless they are lighted up by good sense and good temper. A man soon gets tired of the pretty child wife. After twenty-five the bloom of youth begins to fade, and yet what is called *beauty* often lasts for years; so that, in a general way, it is the mind and morals that in a great measure influence the appearance of women and heighten their attractions in the eyes of men; and however much they may deny it, or try to conceal it, yet I believe there is inherent in every woman's heart a wish to be pleasing and agreeable to the other sex, and as it is in a great measure the destiny of most women to be married, it seems incumbent upon parents to give girls that judicious training in early life which will fit them to be good wives and mothers; and there is, I believe, no greater happiness on earth than is to be found in the married state, where two persons of affectionate dispositions, and equals in birth and station, agree to pass the rest of their lives together, till, in fact, death, and not Sir C. C., them do part. In the higher grades of life beauty is often a binding tie; in the lowest ranks of life I do not think men deem personal appearance of any consequence. Much of the happiness in wedded life depends mainly upon the *woman*. She should be the sharer of his joys and the comforter in his griefs. She was made for him, not he for her; and her privileges as his companion are great and many. Now what kind of woman, in a general way, is most capable of heightening his joys and lessening his sorrows?

Sir Lytton Bulwer has summed up what a man wants in a wife. He wants a *companion*. "He does not want a singing animal, nor a dancing animal, nor a drawing animal,—and yet these three last accomplishments have cost many women years of painful toil to acquire; and they often marry a man who cannot appreciate any one of them." After forty, few women can sing, and few care to dance. A great proficiency in these accomplishments often leads a woman into expensive and dangerous society, where her vanity is fed by excessive praise.

What a man looks for most in the chosen companion of his heart and home, is that she should have added to a pleasing exterior a well cultivated mind. Let her have also the "mens sana in corpore sano," good health and good temper; for what we call *happiness* depends very much upon the temper, and state of the digestion,—much more so, I believe, than we are generally aware of. Avoid marrying, if possible, a woman of an *hysterical* temperament. A few tears may be very interesting during that treacle period called the honeymoon; but in after life there is no misery for a man greater than to be united to a woman of delicate fibre and weak digestion, who, upon all occasions and no occasion, throws herself into that incurable and misery-causing malady—a fit of hysterics. In early life it may be cured, but if suffered to go on for any lengthened period, it causes the patient to be a curse instead of a blessing to all connected with her.

I perfectly agree with you in the opinion that literary ladies do not generally make good wives, although, of course, there are exceptions. Their time and thoughts are too much engrossed by studies needful for their profession to allow them to devote their time and thoughts to the daily comfort and well-being of their husbands. What Mrs. Hemans calls the dinner-ordering cares of life are often neglected by authoresses. I *totally differ* with you in your opinion, viz., that if there is to be a difference in rank the *husband* ought to be the lower. A woman sinks to the level

of the man she marries. *He* can raise her, but she never can, and never does, raise him. Her pliant nature and yielding disposition accommodates itself to his status in life; but I think such marriages are productive of very little happiness.

It seems a hard and unchristian opinion that it is better not to marry the daughter of a divorced woman; but I believe that the sin of unfaithfulness is often inherited, as well as many other family diseases.

The poet Cowper says, "that it is a wholesome rigour in the main, that, by the loss of chastity, women lose their place in the social circle; though—

> "It seems hard for here and there a waif
> Desirous to return, but not received!"

The pretty horsebreaker may be a pleasant companion in Rotten Row; but I much fear that, as a wife, she may end in breaking her husband's heart.

The French say that an Englishwoman makes a better mother than she does a wife, and they have some reason for so saying; as we often see, after the first year of married life, a woman becomes a slave to the nursery duties and neglects her husband and her personal appearance; and, in fact, sinking the duties of wife into those of the mother, and often regarding the husband as an incumbrance instead of treating him as the *chief*, the real, the only one requiring her care and love.

But, after all, men must remember that women have many sorrows and much suffering to contend with, peculiar to themselves. The small cares and domestic troubles of life fall largely upon them, and they require much love and affection to enable them to bear up against the vicissitudes of life. Men are the oak—women the ivy.

CHAPT. III.—SEXUAL INTERCOURSE IN MARRIAGE.

We now come, after these preliminaries, to the consideration of the matter-of-fact duties of married life. It is but seldom, and then incidentally, that these matters are treated of in books. Nevertheless, ignorance, or false ideas respecting them, has caused much evil and much domestic misery. It is, I believe, generally assumed that instinct teaches adults how sexual congress should take place. But from several cases that have come under my notice, I should say that many would be entirely ignorant, but for previously incontinent habits, or such notions as they pick up from watching the practices of animals.

IGNORANCE AMONG MARRIED PEOPLE ON SEXUAL SUBJECTS.—For instance, a short time ago, I attended a member of the Society of Friends, who had been married some years. The marriage had never been consummated, and I believe that the almost incredible ignorance displayed in this case, as to the duties of matrimony, was not in the least assumed.

So common is this ignorance that it is far from seldom that I meet with cases in which the hymen has never been ruptured. I have no doubt that there are many husbands and wives living together, who believe that everything usual has taken place, although the marriage

has never been actually consummated, and that this is far from the least frequent cause of infertility.

The same ignorance is sometimes displayed by animals. I have known a bitch in heat taken to a young dog that had never copulated, and had been brought up in the house. Although the bitch was in heat, and the dog was fully excited, he evidently did not know how to proceed, and on two occasions entirely failed. This however, is very seldom the case with animals.

THE ACT OF COPULATION.—In order to be able hereafter to deal with cases in which sexual congress is not properly performed, it is necessary clearly to understand in what the act of copulation consists. It is thus described by Carpenter:—"When, impelled by sexual excitement, the male seeks intercourse with the female, the erectile tissue of the genital organs becomes turgid with blood,[1] and the surface acquires a much increased sensibility. This is especially acute in the glans penis. By the friction of the glans against the rugous walls of the vagina the excitement is increased, and the impression which is thus produced at last becomes so strong that it calls forth, through the medium of the spinal cord, a reflex contraction of the muscular fibres of the vasa deferentia and of the muscles which surround the vesiculæ seminales and prostate gland. These receptacles discharge their contents into the urethra, from which they are expelled with some degree of force, and with a kind of convulsive action, by its compressor muscles. Now, although the sensations concerned in this act are ordinarily most acutely pleasurable, there appears sufficient evidence that they are by no means essential to its performance, and that the impression which is conveyed to the spinal cord *need not* give rise to a sensation in order to produce the reflex contraction of the ejaculator muscles." (Fifth edition, p. 793.) The muscular contractions which produce the emissio seminis are excito-motor in their nature, being independent of the will, and not capable of restraint by it when once fully excited, and being (like those of deglutition) excitable in no other way than by a particular local irritation.

As stated in the above paragraph, the sexual act is ordinarily attended with great pleasure. In fact, from the risks which animals will run to enjoy the gratification, and the recklessness with which even the wildest male will approach the tame female when in heat, it would seem that no pleasure is equal to this.[2] There is every reason to believe that it is the

[1] See page 130 for explanation of this.

[2] I am speaking here, it will be observed, of the pleasure experienced by the male. In the females of many animals, and especially of those low down in the scale of existence, we can scarcely believe that any pleasure at all attends the act.

In fishes copulation, properly speaking, does not take place. According to Mr. Walsh, a close observer who wrote an account in the Field newspaper for March 7th,

mere and simple act of emission which gives the pleasurable sensations in animals which (like many birds) have no intromittent organ. This pleasurable sensation, however, is of momentary duration ; like a battery, it exhausts itself in a shock. The nervous excitement is very intense while it lasts, and were it less momentary than it is, more mischief would probably result from repeated acts than ordinarily happens.

Parise has remarked, perhaps with some exaggeration, that "if the pleasurable moments, as well as the torments, which attend love lasted, there would be no human force capable of supporting them, unless our actual condition were changed."

A kind of natural safeguard is provided against the nervous exhaustion consequent on the excitement of coitus by the rapid diminution of the sensation during successive acts. Indeed, in persons who repeat coitus frequently during the same night the pleasurable sensation will diminish so rapidly that the act at last will not be attended with any.

This pleasure, in fact, seems in its own way to be subject to the same laws which apply to our other gratifications. As Carpenter says—"Feelings of pleasure or pain are connected with particular sensations, which cannot (for the most part, at least) be explained upon any other principle than that of the necessary association of those feelings by an original law of our nature with the sensations in question. As a general rule, it may be stated that the *violent* excitement of *any* sensation is dis-

1863, the mode of impregnation is as follows:—"The female fish does not first deposit her spawn, and then leave it to be impregnated by the male; the male cares nothing for the spawn, except to eat it; his desire is for the female, for the possession of whom he will fight as long as he is able. The spawning process is carried on in this manner:—The female works away at the ridd, and after she has made a kind of trough she lies in it quite still; the male—who, during the time she is working, is carrying on a constant war—comes up, enters the trough, and lies side by side with the female; they then fall over on their sides, and with a tremulous motion the spawn and milt are exuded at the same instant. The male then drops astern. After a short time, the female again throws herself on her side, and fans up the gravel, advancing the trough a little, and covering up the deposited spawn. The operation is repeated till both fish are exhausted. A great quantity of spawn is of course wasted, being eaten by trout and other fish, which are always waiting about for the purpose. The exhaustion of the males is greater than that of the females; they die in numbers; the females do not die. You may pick up a great many exhausted and dead males, but never a female."

In some the act must, we would think, be an unmitigated distress and annoyance to the female. The female frog, for instance, is not only encumbered with an abdomen distended with ova, but is obliged to carry about her husband on her back as long as he may see fit, as he is provided by nature at this period with an enlarged thumb, which enables him to keep his hold, so that the female is unable to shake him off.

agreeable, even when the same sensation in a moderate degree may be a source of extreme pleasure."

By this merciful provision nature herself dictates that excesses must not be committed. The frequent complaint heard from persons who have committed excesses, that they experience no more pleasure in the act, is the best evidence we can have that nature's laws have been infringed.

The physiological explanation of the pleasure attendant on the sexual act is, perhaps, as follows:—"Accumulation of blood," says Köbelt, "causes, whenever it occurs in the body, a gradual augmentation of sensibility; but in this case the glans penis, in passing from a non-erect state to the condition of complete turgescence, becomes the seat of a completely new and *specific sensibility*, up to this moment dormant. All the attendant phenomena react on the nervous centres. From this it appears that, in addition to the nerves of general sensibility, which fulfil their functions in a state of repose and also during erection, although in a different manner, there must be in the glans penis *special nerves of pleasure*, the particular action of which does not take place except under the indispensable condition of a state of orgasm of the glans. Moreover, the orgasm once over, the nerves return to their former state of inaction, and remain unaffected under all ulterior excitement.

"They are, then, in the same condition as the rest of the generative apparatus; their irritability ceases with the consummation of the act, and, together with this irritability, the venereal appetite ceases also to be repeated, and to bring about the same series of phenomena at each new excitation."—*Köbelt*, 'Die. männlichen und weiblichen Wollust-Organe des Menschen und einiger Säugethiere,' p. 35.

Many foreign writers maintain, what the above observations would seem to corroborate, viz., that the chief source of sexual pleasure resides in the glans penis. That this organ has a considerable share in the sensations experienced is very true, but, from certain cases that have come under my notice, I cannot help thinking that it has less to do with them than is generally supposed. Some time ago I attended an officer on his return from India who lost the whole of the glans penis. This patient completely recovered his health, the parts healed. and a considerable portion of the body of the penis was left. I found, to my surprise, that the sexual act was not only possible, but that the same amount of pleasure as formerly was still experienced. He assured me, indeed, that the sexual act differed in no respect (as far as he could detect) from what it had been before the mutilation.

Duration of the Act.—It is probably well, as has been noticed, that in the human being the act should last but a short time—some few minutes.

In animals the greatest differences in this particular takes place. Thus I read in the 'Description of the Preparations of the College of Surgeons,' that "the coitus in the kangaroo, and probably in other marsupials, is of long duration, and the scrotum during that act disappears, and seems to be partially inverted during the forcible retraction of the testes against the marsupial bones."—No. 2477, *Physiological Catalogue, by Owen.*

The act of copulation in the moth of the silk-worm is very prolonged. The male is the smaller and darker of the two, and as soon as he leaves the grub state he is ready for the act. He then vibrates his wings with a very singular humming noise, and goes round and round the female. The tails are then approximated, copulation takes place, and lasts for days. As soon as the sexes separate, the same process is repeated, and sexual congress again occurs. It would almost appear as if the short life of these insects was passed in copulation. The female moths died first in all the cases I witnessed, but the males, although surviving the females, were dull and could hardly move, being apparently thoroughly exhausted with their reproductive duties.

We have, at p. 133, noticed the prolonged copulation of the dog. In some other classes of animals it takes place with wonderful celerity. Among deer for instance, it was at one tine stated that coitus had never been observed even by the oldest keepers. Professor Owen tells me, however, that it may be witnessed in Richmond Park, somewhat in the following way:—The buck will be seen to scrape hollows two or three feet deep in certain portions of the park; to these places he leads the does. One by one, they place themselves in these hollows; the buck drives away all other bucks from the neighbourhood, then, with a rush, mounts the doe; in an instant the act is accomplished, and the female retires, to be replaced by another. Professor Owen says he cannot explain why these hollows should be made in the ground, as there is nothing in the conformation of the doe to require that she should be placed on a level lower than that which the buck leaps from. However, though the act itself is instantaneous, the premonitory excitement is of long duration. It is possible, therefore, that erection lasts but for an instant, and hence the convenience of this preparation and position.

Mr. Thompson, the late superintendant at the Zoological Gardens, told me that he has seen copulation take place in stags both in the wild state and in confinement. He thinks that a peculiar place is not *necessary* for the act. He agrees that it is effected in a few moments, and that in the case of the giraffe, also, no peculiar position is necessary.

The Effect of the Act.—The immediate effect of the act on the male

deserves some few remarks. Even in the healthiest and strongest person a feeling of fatigue immediately follows.

This nervous orgasm is very powerfully exhibited in some animals. The buck rabbit, for instance, after each sexual act, falls on his side, the whites of his eyes turn up, and his hind legs are spasmodically agitated. The cause of this, and the corresponding phenomena in other animals, is the nervous shock which particularly affects the spinal cord.

The way in which this shock affects a healthy man is, generally, to make him languid and drowsy for a time.

This temporary depression has not escaped the observation of the ancients, who have remarked, "Læta venire Venus tristis abire solet;" and, again, "Post coitum omne animal triste, nisi gallus qui cantat."

So serious, indeed, is the paroxysm of the nervous system produced by the sexual spasm, that its immediate effect is not always unattended with danger, and sickly men have died in the act, just as insects perish as soon as the fecundating office has been performed.

Every now and then we learn that men are found dead on the night of their wedding, and it is not so very uncommon to hear of inquests on men found dead in houses of ill-fame, without any marks of ill-usage or poison. The cause has been, doubtless, the sudden nervous shock overpowering a feeble or diseased frame.

However exceptional these cases are, they are warnings, and should serve to show that an act which *may* destroy the weak should not be tampered with even by the strong.

Lallemand well describes the test which every married man should apply in his own case:—"When connexion is followed by a joyous feeling, a *bien être général*, as well as fresh vigour; when the head feels more free and easy, the body more elastic and lighter; when a greater disposition to exercise or intellectual labour arises, and the genital organs evince an increase of vigour and activity, we may infer that an imperious want has been satisfied within the limits necessary for health. The happy influence which all the organs experience is similar to that which follows the accomplishment of every function necessary to the economy."

How serious—how *vital* an act, so to speak, that of copulation is, appears from the marked changes which accompany its performance in the lower animals. Whether any corresponding alterations occur in man we have no means of knowing. But we observe that in the rutting season buck venison is strong, lean, and ill-flavoured. At this time, we are told, the flesh becomes soft and flabby, the hair looks "unkind;" and, in birds, the feathers, after the season of breeding, are in a ruffled state, and droop. The horns of stags (see pp. 172, 173)

fall off, and the blood is occupied in supplying the consequent demand for new osseous matter.

It is before the spawning season has passed that we prefer the herring, and it is only while it is filled with roe that we care to eat the mackerel. A spent salmon is not fit food for man; and, at this period, the vivid colours of the trout, all fishermen are aware, disappear; and they retire, exhausted and impoverished, until the vital forces are regained.

Repetition of the Act.—No part of sexual intercourse differs more widely in different subjects than this. Whilst one individual will suffer for days after a single effort, or even from an involuntary emission, another will not evince the least sign of depression although the act is repeated several consecutive times or on several consecutive nights. Still, as a general rule, the act is and ought to be repeated but rarely. In newly married people, of course, sexual intercourse takes place more frequently, and hence it happens that conception often fails during the first few months of wedlock, when probably the semen of the male contains but few perfect spermatozoa; and in such cases it is only when the ardour of first love has abated, and the spermatozoa have been allowed the time requisite for their full development, that the female becomes impregnated.

Nature, however, provides a kind of check upon the too frequent repetition of the act, in the effect which pregnancy produces on the female, and through her upon the male.

If the married female conceives every second year, during the nine months that follow conception she experiences no great sexual excitement. The consequence is that sexual desire in the male is somewhat diminished, and the act of coition takes place but rarely. And, again, while women are suckling there is usually such a call on the vital force made by the organs secreting milk that sexual desire is almost annihilated.[1] Now, as all that we have read and heard tends to prove that a reciprocity of desire is, to a great extent, necessary to excite the male, we must not be surprised if we learn that excesses in fertile married life are comparatively rare, and that sensual feelings in the man become gradually sobered down.

Besides this kind of natural protection against excesses, arising from the periodical unwillingness of the human female to permit copulation,

[1] We are apt to believe that it is almost impossible for gestation and lactation to go on simultaneously. In the mare, however, this occurs. In large breeding establishments the mare is often put to the stallion, and admits his approach, a few days after a foal is dropped, so that in eleven months she usually again gives birth to another foal. It is in this way, indeed, that the best foals are obtained, and no benefit seems to result from a mare having any rest. In fact, if left a twelvemonth barren, mares are stinted with greater difficulty.

we find that there is in intellectual and civilised men no need for and no *natural* impulse towards that excessive periodical indulgence, which we notice in the brute creation. Man is naturally prepared to copulate at all times of the year, and he is not, therefore, instinctively required to repeat the act so many times within a short period, as some animals are, for the purpose of propagating the species. The ram has been supposed to repeat the act from fifty to eighty times[1] in the course of one night. The stallion[2] is, or rather ought to be, always limited to a certain number of mares, but as he takes his mounts during a limited time (two or three months), the act is necessarily repeated very often, and at very short intervals.

Of course, these enormous copulative powers are not only *not* examples, but *contrasts* to what should obtain in the human being. As man has no real rutting season (which in animals appears to be a kind of periodic puberty), there is no occasion, and therefore no provision, for the sudden or excessive employment of his reproductive organs, and consequently any such excesses will be fraught with much danger. The animal, moreover, has not the intellectual qualities of man, and propagation of his species appears to be about the most important of the objects of his life. Man has other work to do, and to devote the whole energy of his nature to sensual indulgence is literally to degrade himself to the level of an animal, and to impair or totally destroy those intellectual and moral capacities which distinguish him from the beast, and with the health of which such excessive indulgence is entirely in-

[1] This statement has been doubted. It is founded on the hypothesis, perhaps, somewhat loose, that the chest and abdomen of a ram having been covered with "ruddle" over night, and the haunches of fifty ewes found smeared with the same composition in the morning, the animal had to such a numerical extent exercised his generative functions. This may or may not be a *sequitur;* but no manner of doubt exists that the sexual power of the animal is, in fact, as well as proverbially, very considerable.

[2] The late Mr. Grey, who had the management of a large breeding establishment at Theobalds, told me that the celebrated stallion "Teddington," who was then serving mares at his farm, was limited by his owner to forty-five mares during the season, which lasts from February to July, but as it is desirable that mares should foal early in the year, the repeated acts of connection were included in a comparatively short period. In addition to this, the same mare is repeatedly (about every nine days) put to the horse, to secure impregnation. It appears, nevertheless, that these stallions do not suffer, and Mr. Grey was of opinion that this number, forty-five, is not too much. In reply to my inquiries, he said that nothing but oats and hay are given to these horses; beans are considered to heat them. He seemed not to think that a horse can cover too *much*, but admits that he may too rapidly. He did not allow any horse in his establishment to mount more than twice a day. Two trials are generally advisable, as the first leap is often a failure. Country-travelling stallions are said to have stimulants given them, and to have as many as two hundred mounts in the season.

compatible. Even in animals a limit is placed to sexual indulgence, and we find in some cases very curious physical provisions for attaining this end.

Most, if not all, who live in London must have noticed the caterwauling which frequently takes place at night or early in the morning in our streets and squares. Few, perhaps, are aware of the cause. It arises, I am told by those who have watched the animals, from cries during the act of copulation. The noise proceeds from the she-cat, and arises probably from the torture she experiences. Among the preparations in the College of Surgeons' Museum, may be seen the penis of the young tom-cat. It is described by Owen in the catalogue as "penis of cat, showing the retroverted callous papillæ of the glans," and is covered with spinous-looking elevations, which, in connection, must give the female much pain. They disappear in the old tom. The same is the case to a much greater extent with the guinea-pig. It is supposed that this rugous state of the male organ excites, if not anger, the greatest pain in the female.

Mr. Thompson corroborates the statement that in the feline race it is the female that makes the noise. He notices it as occurring constantly in leopards, tigers, lions, &c., and as presaging the conclusion of the sexual act. He agrees with me that the female requires to lend herself to the act, which is prolonged in this class more than in some others, in consequence of the position of her sexual organ.

To some such cause as this, I suppose, must be attributed the singular facts observed by Owen with regard to the copulation of spiders. He says—"The young and inexperienced male—always the smallest and weakest of the sexes—has been known to fall a victim, and pay the forfeit of his life for his too rash proposals. The more practised suitor advances with many precautions, carefully feels about with his long legs, his outstretched palpi much agitated. The female indicates acquiescence by raising her fore feet from the web, when the male rapidly advances; his palpi are extended to their utmost, and a drop of clear liquid ejected from the tip of each clavate end, where it remains attached, the tips themselves immediately coming in contact with a transverse fleshy kind of teat or tubercle, protruded by the female from the base of the under side of the abdomen. After consummation the male is sometimes obliged to save himself by a precipitate retreat. The ordinary savage instincts of the female—*etiam in amoribus sæva*—are apt to return, and she has been known to sacrifice and devour her too-long tarrying or dallying spouse."

It should be remembered that different rules apply to different races. While on the one hand the ram and the goat can copulate so frequently as to excite our astonishment, among other creatures one copulative act seems to satisfy all the requirements of nature for a very long

riod. Thus, for instance, in certain birds coitus is only requisite once in the season. In many parts of the country, where old women keep but one turkey hen, she is sent distances to the cock only once in the season, yet all the eggs she lays during the year are fertile ones. In such cases all the eggs must be impregnated at once, or the spermatozoa be hoarded up in the cloaca till they are required.

Birds, I may here state, have no spermatheca, such as is found in the bee.

The bee is the example which at once suggests itself of one impregnation exhibiting its utmost limit of efficiency.

In the recent work of Siebold, translated by Dallas, entitled, 'On the True Parthenogenesis in Moths and Bees,' a very interesting account is given of the act in the latter insects:

"It would appear that, whilst in the higher animals the male is the perfect and ruling creature—the bull keeps together, and, as it were, governs the herd of cattle, and the cock does the same by the hens—the reverse of this takes place in insects. In the wasps, hornets, humble bees, ants, and especially in the bees, the perfect female forms the central point, and holds the swarm together." (p. 40.) "Copulation never takes place in the hive. When the queen takes her wedding flight in fine warm weather, she makes her selection of a male bee (drone), and the act takes place in the air. It is very quickly completed, whereas other insects may remain for days united in copulation. When the queen returns to the hive after this single copulative act, the external orifice of the sexual apparatus, which was kept closed before the wedding flight, stands open, and the torn male copulative organs remain sticking in the vagina, and partly protrude from it. This eunuchism, Siebold says, not unfrequently occurs in other insects, as in the beetles. In the particular case examined by Siebold, the seminal receptacle (spermatheca), which is empty in all virgin female insects, was in this queen filled to overflowing with spermatozoids.

"In the copulation of the queen the ovary is not impregnated, but this vesicle, or seminal receptacle, is penetrated or filled by the male semen. By this, much—nay, all—of what was enigmatical is solved, especially how the queen can lay fertile eggs in the early spring, when there are no males in the hive. The supply of semen received during copulation is sufficient for her whole life. The copulation takes place once for all. The queen then never flies out again, except when the whole colony removes. When she has begun to lay, we may without scruple cut off her wings, she will still remain fertile until her death. But in her youth every queen must have flown out at least once, because the fertilization only takes place in the air; therefore no queen which has been lame in her wings from birth can ever be perfectly fertile. I say perfectly fertile, or capable of producing both sexes; for to lay drones' eggs, according to my experience, requires no fecundation at all." (p. 41.)

"After this single fecundation a queen bee can for a long time (four or five years) lay male or female eggs *at will*; for by filling her seminal receptacle with male semen she has acquired the power of producing female eggs; whilst before copulation, and with an empty seminal capsule, and therefore in the virgin state, she can only lay male eggs." (p. 53.)

The possibility of the semen thus lying in the spermatheca is a fact of great significance and importance, and illustrates the fact that seminal

animalcules will live and thrive in the upper portion of the vagina lon after they have been emitted from the testes.

Nature has not, however, only given the adult animal these instincts, but provides in a most wonderful way for their gratification.

SEXUAL ATTRACTION.—The devices, so to speak, which nature employs to bring the sexes together, are among the most interesting facts of zoology. No one can fail to notice the wonderful design evinced in bringing the sexes together by means of a phosphorescent light, as is the case with luminous insects. "The glowworm (*Lampyris noctiluca*) is an animal resembling a caterpillar; its light proceeds from a pale-coloured patch, that terminates the under side of the abdomen. It is indeed, the perfect female of a winged beetle, from which it is altogether so different that nothing but actual observation could have inferred the fact of their being the different sexes of the same insect. The object the light appears to be to attract the male, since it is most brilliant i the female, and in some species, if not all, is present only in the seas when the sexes are destined to meet, and strikingly more vivid at t very moment when the meeting takes place. The torch which the wingless female, doomed to crawl upon the grass, lights up at the approach of night, is a beacon which unerringly guides the vagrant male to her 'lone illumined form,' however obscure the place of her abode."[1] The cause of this light is doubtless phosphorus, and we have reason to suppose that this is expended to a great extent in the act of copulation.

MARITAL DUTIES.—As I have advised continence, absolute a entire, for the young and the unmarried, so not the less urgently wo I impress on the married the duty, for their own sakes, of *moderation* in sexual indulgence.

None, perhaps, but medical men can know at all (and they can know but a fraction) of the misery and suffering caused by ill-regulated desires and extravagant indulgences among married people. (See Marital Excesses, page 102.)

Antiquity was sensible of the expediency of regulating to some extent these indulgences. Many ordinances existed among ancient nations for the purpose, of which I give a few examples.

The following is a freely translated extract from the 'Uxor Hebraica' of John Selden, lib. iii, cap. 6 (in his works, ed. 1646, vol. ii, pp. 717-720):

"They would have the conjugal debt paid regularly by the husband in proportion to the energy unused in his avocation. According to the Misna, a man was allowed one or two weeks' leave of absence on the score of a religious vow of abstinence. Law students were exempt. A weekly debt was forced upon artificers, but a daily one upon vigorous young husbands having no occupation. Donkey-drivers (employed in

[1] Kirby and Spence, vol. ii, p. 420.

ransport of merchandise, &c.) were liable once a week; camel-drivers (a calling entailing much labour and travelling) once in thirty days; sailors once (at any time) in six months. This is according to the Rabbi Eliezer."

Solon required three payments a month, without reference to the husband's avocations.

Mottray states in his 'Travels,' vol. i, p. 250, that the Turkish law obliges husbands to cohabit with their wives once a week, and that if they neglect to do so, the wife can lodge a complaint before a magistrate.

My own opinion is that, taking hard-worked intellectual men residing in London as the type, sexual congress ought not to take place more frequently than once in seven or ten days; and when my opinion is asked by patients whose natural desires are strong, I advise those wishing to control their passions to indulge in intercourse twice on the same night. I have noticed that in many persons a single intercourse does not effectually empty the vasa deferentia, and that within the next twenty-four hours strong sexual feelings again arise; whereas, if sexual intercourse is repeated on the same night, the patient is able to so restrain his feelings that ten days or a fortnight may elapse without the recurrence of desire. The advantage of a second emission may be further considered with reference to statements on page 142, where I notice the probability that one vas deferens is only emptied at each emission. I believe the non-observance of some such rule as this is a very frequent cause of sterility in the female, as the spermatozoa are not fully formed.

The advice given above that sexual intercourse should not be repeated more frequently than once a week has been objected to as giving an exaggerated idea of the exhausting nature of the act of coitus, and the admitted fact that much more frequent congress is frequently practised without injury has been considered as conclusive against my view. It must, however, be remembered that I am speaking, not of exceptionally strong constitutions, but rather of those that require caution in their management.

No one can deny that an enormous expenditure of semen can take place in men as well as in animals, but I believe medical men themselves are only now becoming aware of the amount of ill health and debility which follows the lavish waste of the seminal fluid in those who, so to speak, cannot afford it. In my own experience, I have met with many persons who, as they look back to their past career, regret that ignorance of nature's laws induced them to overstep the bounds of prudence and attribute many of their ailments to sexual excesses continued for a long period in ignorance that they were excesses at all.[1]

[1] See Remarks on Marital Excesses at page 102.

It should not be forgotten that excess even among married people should be guarded against from higher motives than mere prudence. On this view of the subject I will quote from Bishop Jeremy Taylor's 'Rule and Exercises of Holy Living,' in the chapter entitled "Rules for Married Persons, or Matrimonial Chastity," he says:

"In their permissions and license, they must be sure to observe the order of nature and the ends of God. *He is an ill husband that uses his wife as a man treats a harlot*, having no other end but pleasure. Concerning which our best rule is, that although in this, as in eating and drinking, there is an appetite to be satisfied, which cannot be done without pleasing that desire, yet since that desire and satisfaction was intended by nature for other ends, they should never be separate from those ends, but always be joined with all or one of these ends, *with a desire of children, or to avoid fornication, or to lighten and ease the cares and sadnesses of household affairs, or to endear each other*; but never with a purpose, either in act or desire, to separate the sensuality from these ends which hallow it.

"Married persons must keep such modesty and decency of treating each other that they never force themselves into high and violent lusts with arts and misbecoming devices; always remembering that those mixtures are most innocent which are *most simple* and *most natural, most orderly* and *most safe*. It is the duty of matrimonial chastity to be restrained and temperate in the use of their lawful pleasures; concerning which, although no universal rule can antecedently be given to all persons, any more than to all bodies one proportion of meat and drink, yet married persons are to estimate the degree of their license according to the following proportions.—1. That it be moderate, so as to consist with health. 2. That it be so ordered as not to be too expensive of time, that precious opportunity of working out our salvation. 3. That when duty is demanded, it be always paid (so far as in our powers and election) according to the foregoing measures. 4. That it be with a temperate affection, without violent transporting desires or too sensual applications. Concerning which a man is to make judgment by proportion to other actions and the severities of his religion, and the sentences of sober and wise persons, always remembering that marriage is a provision for supply of the natural necessities of the body, not for the artificial and procured appetites of the mind. And it is a sad truth that many married persons, thinking that the floodgates of liberty are set wide open, without measures or restraints (so they sail in the channel), have felt the final rewards of intemperance and lust by their unlawful using of lawful permissions. Only let each of them be temperate, and both of them be modest. Socrates was wont to say that those women to whom nature hath not been indulgent in good features and colours should make it up themselves with excellent manners, and those who were beautiful and comely should be careful that so fair a body be not polluted with unhandsome usages. To which Plutarch adds, that a wife, if she be unhandsome, should consider how extremely ugly she should be if she wanted modesty; but if she be handsome, let her think how gracious that beauty would be if she superadds chastity." (P. 70, Bell and Daldy edition, 1857.)

Let me add the advice of a still older writer, who, on these subjects, amid much quaintness has many most sound and excellent remarks—Chaucer.

"And for that many a man," he says, "weeneth he may not sinne for no lecherous-

ness that he doth with his wife, certes that opinion is false; God wot a man may slay himself with his own knife, and make himself drunk with his own tun. Man should love his wife by discretion—patiently and temperately. . . . .

"Then shall man understand that for three things a man and his wife may fleshly assemble (come together). The first is in intent of engendure of children to the service of God—for certes that is the cause final of matrimony. The second cause is to yield every of them his debt unto other of his body, for neither of them has power of his own body. The third is to eschew lechery and villany. The fourth forsooth is deadly sin. . . . . Understand that if they assemble only for amorous love, and for none of the foresaid causes, but for to accomplish that burning delight, they reck never how oft, soothly, it is deadly sin; and yet, with sorrow, some folk will more pain them for to do, than to their appetite sufficeth." ('Chaucer's Canterbury Tales,' "The Parson's Tale.")

PART II.

DISORDERS IN THE ADULT.

CHAPT. I.—MARITAL EXCESSES.

Hitherto we have applied the word *excess* chiefly to *illicit* sexual connection. Of course, whether extravagant in degree or not, all such connection is, from one point of view, *an excess*. But any warning against sexual dangers would be very incomplete if it did not extend to the excesses too often committed by married persons in ignorance of their ill-effects. Too frequent emission of the life-giving fluid, and too frequent sexual excitement of the nervous system, is, as we have seen, in itself most destructive. Whether it occurs in married or unmarried people has little, if anything, to do with the result. The married man who thinks that, because he is a married man, he can commit no excess, however often the act of sexual congress is repeated, will suffer as certainly and as seriously as the debauchee who acts on the same principle in his indulgences—perhaps more certainly, from his very ignorance and from his not taking those precautions and following those rules which a career of vice is apt to teach a man. Many a man has, until his marriage, lived a most continent life;—so has his wife. But as soon as they are wedded, intercourse is indulged in night after night, neither party having any idea that this is an excess which the system of neither can bear, and which to the man, at least, is simple ruin. The practice is continued till health is impaired, sometimes permanently, and when a patient is at last obliged to seek medical advice he is thunderstruck at learning that his sufferings arise from such a cause as this. People often appear to think that connection may be repeated just as regu-

larly and almost as often as meals may. Till they are told, the idea never enters their heads that they have been guilty of great and almost criminal excess; nor is this to be wondered at, as such a cause of disease is seldom hinted at by the medical man they consult.

Some years ago a young man called on me, complaining that he was unequal to sexual congress, and was suffering from spermatorrhœa, the result, he said, of self-abuse. He was cauterized, and I lost sight of him until March, 1856, when he returned, complaining that he was scarcely able to move alone. His mind had become enfeebled, there was great pain in the back, and he wished me to repeat the operation.

On cross-examining the patient, I found that he had recovered his powers after the previous cauterization, and, strange to say, had been in the habit of indulging in connection (ever since I had seen him, two years ago) three times a week, without any idea that he was committing an excess, or that his present weakness could depend upon this cause. This is far from being an isolated instance of men who, having been reduced by former excesses, still imagine themselves equal to any excitement, and when their powers are recovered, to any expenditure of vital force. Some go so far as to believe that indulgence may increase these powers, just as gymnastic exercise does the muscles. This is a popular error, and requires correction. Such patients should be told that the shock on the system, each time connection is indulged in, is very powerful, and that the expenditure of seminal fluid must be particularly injurious to organs already debilitated. It is thus that premature old age and complaints of the generative organs are brought on.

A few months later I again saw this young man, and all his symptoms had improved under abstinence, care, and tonics.

In 1856, a gentleman, twenty-three years of age, who had been married two years, came to me in great alarm, complaining that he was nervous, and unable to manage his affairs. There was pain [illegible] back, the least exertion caused him to perspire, and he had a most careworn countenance. I may further mention that he had been highly scrofulous as a boy. I learnt that he had married a young wife, and fearing that he might be considered a Joseph, as he had never known woman beforehand (although he acknowledged to having been guilty of evil practices at school), he unconsciously fell into excess, and attempted connection nightly; latterly, erection had been deficient, emission was attended with difficulty, and he felt himself daily less able to discharge what he thought were his family duties. Having met with my book, he came to me for relief, and was extremely surprised to find that I considered he had committed excesses, believing that after marriage, intercourse, however often repeated, could not be so termed. This history was given with such a *naïf* air, that I was obliged to yield

implicit credence to it. I desired him to put a check on his sexual feelings, and as a remedial measure ordered him phosphorus.

In December, 1861, a stout, florid man, about forty-five years of age, was sent to me by a distinguished provincial practitioner, in consequence of his sexual powers failing him, and one of his testes being smaller than the other. On cross-examination, I found that he had been married some years, and had a family. Connection had been indulged in very freely, when, about four years ago, a feeling of nervousness gradually came over him, and about the same time his sexual powers gradually became impaired. The real object, it appeared, which he had in coming to me was to obtain some stimulus to increase his sexual powers, rather than with the idea of only obtaining relief for the nervousness and debility under which he was labouring. Indeed, at his request, the efforts of the country practitioner had been made in the former direcion. Instead of giving remedies to excite, I told him that his convaescence must depend upon strict abstinence and allowing the system o rally, and treated him according.

The lengths to which some married people go is perfectly astonishing. I lately saw a married medical man, who told me that for fourteen years, he believed, he had *never* allowed a night to pass without having had connection, and it was only lately, on reading my book, that he had attributed his present ailments to marital excesses. The contrast beween such a case as this, where an individual for fourteen years has esisted this drain on the system, and that of a man who is, as many are, prostrated for twenty-four hours by one nocturnal emission, is most striking. This great disparity is further discussed at page 157. ll experience, however, shows that, whatever may be the condition of e nervous system, as regards sexual indulgences, excesses will sooner or ater tell upon any frame, and can never be indulged in with impunity. believe them to be a common and very fruitful cause of ill-health, and hardly yet sufficiently appreciated by the profession.

I will give one more instance. A medical man called on me, saying he found himself suffering from spermatorrhœa. There was general debility, inaptitude to work, disinclination for sexual intercourse, in fact, e thought he was losing his senses. The sight of one eye was affected. The only way in which he lost semen was, as he thought, by a slight occasional oozing from the penis. I asked him at once if he had ever committed excesses. As a boy, he acknowledged having abused himelf, but he married seven years ago, being then a hearty, healthy man, and it was only lately that he had been complaining. In answer to my further inquiry, he stated that since his marriage he had had connection two or three times a week, and often more than once a night! This one fact, I was obliged to tell him, sufficiently accounted for all his troules. The symptoms he complained of were similar to those we find

in boys who abuse themselves. It is true that it may take years to reduce some strong, healthy men, just as it may be a long time before some boys are prejudicially influenced, but the ill effects of excesses are sooner or later sure to follow.

Since my attention has been particularly called to this class of ailments, I feel confident that many of the forms of indigestion, general ill-heath, hypochondriasis, &c., depend upon sexual excesses. The directors of hydropathic establishments, it would seem, must have had some such opinions, or they would not have thought it expedient to separate married patients when they are undergoing the water treatment. That this cause of illness is not more widely acknowledged and acted on arises from the natural delicacy which medical men must feel in putting such questions to their patients as are necessary to elicit the facts.

I have often been surprised at the immediate and manifest benefit produced in these cases by complete *abstinence*, together with the simple treatment hereafter detailed under the head of Spermatorrhœa, where other remedies have entirely failed.

It may very naturally be asked what is meant by an *excess* in sexual indulgence. The simple reply is—the same as in any other indulgence. An excess is what injures health. I have at page 100 stated that, according to my experience, few hard-working intellectual married men should indulge in connection *oftener* than once in seven or perhaps ten days. This, however, is only a guide for strong, healthy men. Generally, I should say that an individual committed an *excess* when coitus was succeeded by languor, depression of spirits, and malaise. This is the safest definition, for such results should not happen if the male is in good health and indulges his sexual desires moderately.

No invariable law can be laid down in a case where so much must depend upon temperament, age, climate, and other circumstances, as well as the health and strength of both parties. I maintain that the continuance of a high degree of bodily and mental vigour is inconsistent with more than a *very moderate* indulgence in sexual intercourse. The still higher principle also holds good, that man was not created only to indulge his sexual appetites, and that their indulgence should not be encouraged.

Nor is it only the body which suffers from excess in married life. Experience every day convinces me that much of the languor of mind, confusion of ideas, and inability to control the thoughts of which married men complain, arises from the sexual excesses they commit. This occurs not unfrequently from their marrying late in life, and still more often from their marrying a second time after having been widowers for some years.

CHAPT. II.—IMPOTENCE.

IMPOTENCE is the term given to all those morbid conditions in man or woman which are opposed to the *physiological* union of the two sexes, that is to say, coition; or, in less accurate language, it may be said to be, general inability to consummate marriage. STERILITY is the term reserved for all those morbid states which, either in the one or other sex, prevent the reproduction of the species. When, however, the term sterility is mentioned, it more especially applies to the female, and is synonymous with barrenness.

Impotency or Impotence is usually applied to the man. It may be, perhaps, best described under the two divisions—

1. Absence of Desire for Connection—Temporary or false Impotence.
2. Absence or deficiency of Power—Inability to Consummate Marriage—True Impotence.

I. False or Temporary Impotence.

I. ABSENCE OF DESIRE OR INDISPOSITION FOR CONNECTION, SEXUAL INDIFFERENCE.

We have treated in preceding pages of the evil of any excess in the indulgence of the sex-passion; we now come to the consideration of at least as great an evil, the partial or total absence of the passion itself.

INDISPOSITION FOR CONNECTION AMONG SINGLE MEN.—This condition may arise from a variety of *causes*. We find, for instance, that some men reach adult age without having experienced any sexual desire at all. That complete sexual quiescence, which we have noticed as being the proper condition of childhood continues, in these cases, during the period of youth, and even into adult age.

So unusual a phenomenon as the entire non-development of the sexual desire must always be rather an alarming and suspicious circumstance; unfortunately, in the majority of cases the medical man is not consulted, as neither the patient nor his friends are aware that there is anything unusual in his condition until it is accidentally discovered. When the surgeon is consulted, however, he will usually find that the individual is fat, without hair on his face; or even down on the pubes; the testes and penis are small, almost rudimentary, like those of a young child,[1] no sexual desire ever troubles him, and his voice is often weak

[1] Dr. Davy has given the following post-mortem appearances in a patient who

and almost falsetto in quality; in fact, the condition is much the same as that of the castrated individual or eunuch.[1]

In such a case it is clear that the non-development of the testes has produced this state of eunuchism, as well as most of the peculiar changes which, both in animals and in human beings, attend the condition of castration.

The undeveloped state of the reproductive system, whether permanent or temporary, usually indicates itself by, among other signs, a marked indifference to manly sports and exercises, and a visible deficiency in virile attributes generally.

There is another and very different cause which often produces a kind of temporary impotence, that creates much more anxiety than it is worth. The student, during any strenuous and long-continued mental exertion while he is absorbed with his studies, finds all sexual feelings annihilated. Men who are or have recently been reading hard at the universities come to me frequently with complaints of impotence, which I am happy enough to prove to them is only temporary, and to be easily accounted for. It is undoubtedly true that such persons are for the time impotent. Nature has wisely ordained that the testes should not always secrete; whenever the brain is over-taxed, or any prolonged muscular exertion is taken, sexual desire ceases, but it is quite certain that if the reproductive organs are healthy and have not been abused, sexual feelings and powers will return as soon as the over-taxed brain or muscles are allowed to regain their normal condition.

It should be recollected that other causes produce indifference to the opposite sex and deficiency in manly vigour. The most common of such causes is the wretched habit of masturbation, of which we have already treated. A youth who masturbates himself and continues the practice as

showed (according to the account given by his comrades) an aversion to the sex. "There was little hair on pubes or chin, the *partes naturales* were all small, the larynx was small, the skin delicate.

"A very minute portion of fluid only could be procured from the vasa deferentia, which under the microscope exhibited numerous small particles and a few larger globules, but no spermatic animalcules. The fluid of the *vesiculæ* was also small in quantity and destitute of animalcules; it was of a light-brownish hue, slightly opaque, containing some globules, and did not change the colour of turmeric or of litmus paper. The fluid from their fundus was most gelatinous, and appeared to consist chiefly of mucus. The *vesiculæ seminales* in this instance and their contents resembled those of such castrated animals as I have hitherto examined." ('Edinburgh Medical and Surgical Journal,' vol. L, p. 7.)

[1] Pope Clement XIV, in the eighteenth century, abolished castration of youths, which was then practised in Italy for the purpose of retaining the soprano voice. It is well known that the castrated preserve the shrill voice (*voix aigue*) of infancy, at the same time that the chest becomes fully developed, thus giving volume to the voice. Women were not allowed to sing in the cathedral or church services, hence this horrid mutilation, as it qualified the victims to sing soprano parts.

he grows up to manhood, generally evinces, even after he has arrived at the marriageable age, no disposition towards the other sex. Only his own solitary pleasure can give him any gratification; as far as women are concerned, he is virtually impotent. Lallemand gives the following perhaps rather too graphic account of such a person's state of feeling towards the opposite sex:—"Their solitary vice has a tendency to separate those practising it from women. At first, of course, it is on the sex that their thoughts dwell, and they embellish an ideal being with all the charms of imaginary perfection; the habit, however, which enslaves them little by little, changes and depraves the nature of their ideas, and at last leaves nothing but indifference for the very reality of which the image has been so constantly evoked to aid their criminal indulgence. At a later period, when erection is only temporary and is too incomplete for them to think of sexual intercourse, they abandon themselves with fury to their fatal habit, notwithstanding the almost complete flaccidity in which the erectile tissues are left. At this period the handsomest woman only inspires these patients with repugnance and disgust; and they ultimately acquire an instinctive aversion, a real hatred for the sex. They dare not always let their feelings on this subject escape them, from fear of their shameful vice being suspected or the humiliating condition to which they are reduced being discovered; but they lose no opportunity of, as it were, revenging themselves for the repugnance which they believe they produce in women, and which in truth, they do inspire, in consequence of the instinctive reciprocity of such feelings that is inevitable." (Vol. iii, page 114.)

This perversion of the natural excitement causing temporary impotence is among one of the saddest pictures which suffering humanity can show. A striking instance of the kind has lately come under my care. I received a short time ago the following note:

LONDON.

My dear Sir,—A few minutes after this reaches you I shall follow, with the old story. Wine, an attempt at sexual intercourse, and failure, drove me again to the abominable habit. I am determined from henceforth to *abstain entirely* from stimulants, and also from women, when I do not doubt being able to abstain also from the other. I feel, however, so thoroughly unable to recover without the aid of the local operation, that I must beg of you *once* more to perform it. I come to you to-day entirely for that purpose. Should you refuse to do it, candour compels me to tell you that you would only drive me to some other practitioner, who would adopt the local treatment in some form or other. In regard to my own feelings, I will only say that my punishment is almost greater than I can bear. I shall bring this note myself, shall therefore probably be in your waiting-room when you receive it. I have adopted this as the easiest and least embarrassing mode of telling an otherwise long and painful story.

I remain, my dear Sir, yours, &c.

W. ACTON, Esq.

The writer was a tall, gentlemanly young man. He assured me that

he masturbated himself in sleep in spite of all his efforts, and that it particularly occurred after taking wine. He did not find the desire irresistible during his waking moments, except after he had failed in attempting intercourse with women, when, in a kind of despair, he generally yielded to the old temptation.

To avoid the practice during sleep, he had sometimes been compelled to tie his wrists together by a cord that passed round his neck, so as to prevent himself from touching the penis. I have known several such cases, where patients who wished to cure themselves of the habit of masturbation have, against their feelings, sought the society of women, have attempted connection in vain, and then have come to me ashamed of their failure, disgusted with themselves for the vice, and apparently almost ready to commit suicide from despair and misery. Others have confessed to me that, though sexual intercourse has been attended with difficulty, still the act was accomplished, but that it was attended with no pleasure. As their own self-pollution could still afford them gratification, they acknowledged that they fell back to their old vice, of which they were all the time thoroughly ashamed. This strange phenomenon, of self-abuse affording greater gratification than does intercourse with the other sex, the idea of whom, after all, creates the excitement, is more common than is generally supposed, and more in accordance with what we should expect than at first sight appears. The masturbator, as Rousseau has described, has to picture in his imagination all the female charms that can exist, so as to be able to rouse his flagging sexual desires. But when he attempts for the first time, or at long intervals, to accomplish sexual intercourse, he finds much difficulty and very little pleasure. He is probably naturally timid, he dreads exposure of his infirmities, he fears contamination, and is, on the whole, thoroughly ill at ease. His ignorance, his conscience, the very novelty of his position, and the dread of consequences, tend, for the time, to paralyse his sexual desires.

Another explanation, also to some extent true, is, that the nervous system, and particularly the sympathetic nerve, has been so often and repeatedly excited that it will only respond to the particular kind of stimulus to which it has become accustomed, and is proof against all others.

Prognosis.—It does not at all necessarily follow in such cases that the existing impotence is anything but temporary. There may be a late development of the organs. Instead of the young man being precocious, circumstances may simply have delayed the structural and functional maturing of the testes, which, under proper treatment, may still be perfected. If, however, on examination, it should appear that the testes, instead of being merely small, are deficient; if they are apparently mere nodules; if this degeneration has followed early

attacks of mumps or other inflammatory affections of the testes, or accidents which have injured them early in life, the case must, I fear, be considered as a hopeless one, and the patient must be considered as permanently impotent. Terrible as this doom may seem, it is singular to notice how indifferent such persons appear to their loss, or rather deficiency. They do not know the value of what they never possessed and never will possess, and they pass through life contented men, evincing neither aversion to, nor liking for, the opposite sex.

INDISPOSITION FOR CONNECTION AMONG MARRIED MEN, as a temporary affection, is another cause of anxiety, which in some produces the greatest alarm.

Causes.—Men, who gain their bread by the sweat of their brows, or the exhausting labour of their brains, should know full well that they cannot expect to be always in a fit state to perform the sexual act. During certain periods, when occupied with other matters, the thoughts can dwell but little on sexual subjects, and no disposition exists to indulge anything but the favorite or absorbing pursuit, mental or physical as the case may be. After a lapse of time, different in various individuals, sexual thoughts arise again, and the man who yesterday was so indifferent to sexual feelings, as practically to be temporarily impotent, now becomes ardent and sexually disposed, remaining so until the necessary and, in fact, healthy lethargy of the organs follows the performance of the act.

This quiescent condition is much more persistent in some married men than in others, sometimes so much so as to cause no little alarm. There are some men (married as well as single) who only at very infrequent intervals feel any disposition for sexual intercourse, just as there are others who never feel any such desire at all. Again, there are *lethargic* men, who, unless roused, will hardly do anything. It requires an effort in some men to eat. There is in some of these cases undoubtedly great sexual debility. Again, the habitual drinker cares little for sexual enjoyments. And I am quite certain that excessive smokers, if very young, never acquire, and if older, rapidly lose any keen desire for connection. The pleasures of the table so monopolise others again, that they are indifferent to all other indulgences. In all the above cases the sexual feelings occupy a secondary position, and never attain, or even approach, that tyrannous mastery from which the thorough voluptuary suffers. It is in the advanced stages, indeed, often difficult to say whether the sexual organisation was originally weak, whether the other tastes have overpowered, or whether the individual has not early in life abused his generative functions.

Again, among the married we find men taking a dislike or even a disgust to their wives, and, as a consequence, there is an entire want

of desire. A first failure will sometimes so annihilate men's sexual feelings that they are never able or anxious to attempt connection a second time. In many cases this arises from mere *amour-propre*, as they succeed with other women. Again, early excesses in married life will, in a certain number of cases, produce occasionally a temporary impotency late in life. Want of sympathy or want of feeling on the woman's part, again, is not an unfrequent cause of apathy, coldness, indifference, or frigidity on the part of the husband. Lastly, there are cases of amiable men who carry their consideration for the women they love to such an extent as to render themselves practically impotent for very dread of inflicting pain. A singularly agreeable and gentlemanly, but very mild looking, man, called on me, saying that he had been lately married, and had not succeeded in performing his marital duties. I treated him in the usual way and he got better, but still the act was not satisfactorily performed, and he said enough to induce me to believe that the failure was not to be attributed to him alone. After some little hesitation the lady consulted me. I found her one of those pretty, pleasing, but excessively nervous and excitable persons, to be met with from time to time, and in whom the least approach of anything towards the generative organs creates excessive alarm, in consequence of their inordinate sensibility. At first the mere application of cold water could not be borne, but after some time, and after a good deal of careful management, an astringent lotion could be used. When the morbid excitability was somewhat reduced, the hymen was found not only entire, but very tough, presenting the appearance of a finger of a kid glove on the stretchers. Division of the hymen and dilatation of the vagina at length accustomed the parts to bear contact, and a permanent cure was effected. I have reason to believe that cases of supposed impotence arising from this cause are not uncommon, and cohabitation is not likely to be followed by impregnation when the husband has been previously continent, and his natural disposition renders him particularly unwilling to distress or hurt his wife while she is in this state of unnatural and morbid sensitiveness. It is not improbable that divorces have taken place before now from such causes as these, particularly when interfering friends have exaggerated and envenomed the painful difference between the young couple.

Want of Sexual Feeling in the Female a Cause of Impotence.—We have already mentioned lack of sexual feeling in the female as not an uncommon cause of apparent or temporary impotence in the male. There is so much ignorance on the subject, and so many false ideas are current as to women's sexual condition, and are so productive of mischief, that I need offer no apology for giving here, before we proceed, the true state of the case.

I have taken pains to obtain and compare abundant evidence on this

subject, and the result of my inquiries I may briefly epitomise as follows:—I should say that the majority of women (happily for them) are not very much troubled with sexual feeling of any kind. What men are habitually, women are only exceptionally. It is too true, I admit, as the divorce courts show, that there are some few women who have sexual desires so strong that they surpass those of men, and shock public feeling by their exhibition. I admit, of course, the existence of sexual excitement terminating even in nymphomania,[1] a form of insanity that those accustomed to visit lunatic asylums must be fully conversant with; but, with these sad exceptions, there can be no doubt that sexual feeling in the female is in the majority of cases in abeyance, and that it requires positive and considerable excitement to be roused at all; and even if roused (which in many instances it never can be) is very moderate compared with that of the male. Many men, and particularly young men, form their ideas of women's feelings from what they notice early in life among loose or, at least, low and vulgar women. There is always a certain number of females who, though not ostensibly in the rank of prostitutes, make a kind of trade of a pretty face. They are fond of admiration, they like to attract the attention of those immediately above them. Any susceptible boy is easily led to believe, whether he is altogether overcome by the syren or not, that she, and therefore all women, must have at least as strong passions as himself. Such women however give a very false idea of the condition of female sexual feeling in general. Association with the loose women of London streets, in casinos, and other immoral haunts (who, if they have not sexual feeling, counterfeit it so well that the novice does not suspect but that it is genuine), all seem to corroborate such an impresssion, and as I have stated above, it is from these erroneous notions that so many young men think that the marital duties they will have to undertake are beyond their exhausted strength, and from this reason dread and avoid marriage.

Married men—medical men—or married women themselves, would, if appealed to, tell a very different tale, and vindicate female nature from the vile aspersions cast on it by the abandoned conduct and ungoverned lusts of a few of its worst examples.

There are many females who never feel any sexual excitement whatever. Others, again, immediately after each period, do become, to a

[1] I shall probably have no other opportunity of noticing that, as excision of the clitoris has been recommended for the cure of this complaint, Köbelt thinks that it would not be necessary to remove the whole of the clitoris in nymphomania, the same results (that is destruction of venereal desire) would follow if the glans clitoridis had been alone removed, as it is now considered that it is in the glans alone in which the sensitive nerves expand. This view I do not agree with, as I have already stated with regard to the analogous structure of the penis, p. 92.

limited degree, capable of experiencing it; but this capacity is often temporary, and will cease entirely till the next menstrual period. The best mothers, wives, and managers of households, know little or nothing of sexual indulgences. Love of home, children, and domestic duties are the only passions they feel.[1]

As a general rule, a modest woman seldom desires any sexual gratification for herself. She submits to her husband, but only to please him; and, but for the desire of maternity, would far rather be relieved from his attentions. No nervous or feeble young man need, therefore, be deterred from marriage by any exaggerated notion of the duties required from him. The married woman has no wish to be treated on the footing of a mistress.

One instance may better illustrate the real state of the case than much description.

In —, 185 , a barrister, about thirty years of age, came to me on account of sexual debility. On cross-examination, I found he had been married a twelvemonth, and that connection had taken place but once since the commencement of the year, and that there was some doubt as to the completion of the act then. He brought his wife with him, as she was, he said, desirous of having some conversation with me.

I found the lady a refined but highly sensitive person. Speaking with a freedom equally removed from assurance, or *mauvaise honte*, she told me she thought it her duty to consult me. She neither blushed nor faltered in telling her story, and I regret that my words must fail to convey the delicacy with which her avowal was made.

Her husband and herself, she said, had been acquainted since childhood, had grown up together, became mutually attached, and married. She believed him debilitated, but—as she was fully convinced—from no indiscreet acts on his part. She believed it was his natural condition. She was dotingly attached to him, and would not have determined to consult me but that she wished, for his sake, to have a family, as it would, she hoped, conduce to their mutual happiness. She assured me that she felt no sexual passions whatever; that if she was capable of them, they were dormant. Her passion for her husband was of a Platonic kind, and far from wishing to stimulate his frigid feelings, she

[1] The physiologist will not be surprised that the human female should in these respects differ but little from the female among animals. We well know it, as a fact, that the dog or stallion is not allowed approach to the female except at particular seasons. In the human female, indeed, I believe, it is rather from the wish of pleasing or gratifying the husband than from any strong sexual feeling, that cohabitation is so habitually allowed. Certainly, it is so during the months of gestation. I have known instances where the female has during gestation evinced positive loathing for any marital familiarity whatever. In some of these instances, indeed, feeling has been sacrificed to duty, and the wife has endured, with all the self-martyrdom of womanhood, what was almost worse than death.

doubted whether it would be right or not. She loved him as he was and would not desire him to be otherwise except for the hope of having a child.

I believe this lady is a perfect ideal of an English wife and mother, kind, considerate, self-sacrificing, and sensible, so pure-hearted as to be utterly ignorant of and averse to any sensual indulgence, but so unselfishly attached to the man she loves, as to be willing to give up her own wishes and feelings for his sake.

A great contrast to the unselfish sacrifices such married women make of their feelings in allowing cohabitation is offered by others, who, either from ignorance or utter want of sympathy, although they are model wives in every other respect, not only evince no sexual feeling, but, on the contrary, scruple not to declare their aversion to the least manifestation of it. Doubtless this may, and often does, depend upon disease, and if so, the sooner the suffering female is treated the better. Much more frequently, however, it depends upon apathy, selfish indifference to please, or unwillingness to overcome the natural repugnance which such females feel for cohabitation.

Perversion of Sexual Feeling.—Where, in addition to indisposition to cohabitation which many modest women feel, we find a persistent aversion to it, so strong as to be invincible by habit or by any amount of kindness on the husband's part, a very painful suspicion may sometimes arise as to the origin of so unconquerable a frigidity.

The following is a case in which these suspicions seemed to be justified by the facts:—A gentleman came to ask my opinion on the cause of want of sexual feeling in his wife. He told me he had been married four years. His wife was about his own age (twenty-seven), and had had four children, but she evinced no sexual feeling, although a lively, healthy lady, living in the country. I suggested several causes, when he at last asked me if it was possible that a woman might lose sexual feeling from the same causes as man. "I have read your former edition, Mr. Acton," said he, "and though you only allude to the subject incidentally, yet, from what I have learned since my marriage, I am led to think that my wife's want of sexual feeling may arise, if such a thing is possible, from self-abuse. She has confessed to me that at a boarding-school, in perfect ignorance of any injurious effects, she early acquired the habit. This practice still gives her gratification; not so connection, which she views with positive aversion, although it gives her no pain." I told him that medical men, who are consulted about female complaints, have not unfrequently observed cases like that of his wife. It appears, that at last, nothing but the morbid excitement produced by the baneful practice can give any sexual gratification, and that the natural stimulus fails to cause any pleasure whatever. A similar phenomenon occurs in men, and this state

of things never ceases as long as self-abuse is practised. I feared, therefore, that his surmises were correct, and that the lady practised self-abuse more frequently than she was willing to admit. So ruinous is the practice of solitary vice, both in the one and other sex, that it is carried on even in married life, where no excuse can be devised, and comes to be actually preferred to the natural excitement. Venereal excesses engender satiety just as certainly as any other indulgences, and satiety is followed by indifference and disgust. If the unnatural excesses of masturbation take place early in life, before the subjects who commit them have arrived at maturity, it is not surprising that ve meet with women whose sexual feelings, if they ever existed, become prematurely worn out. Doubtless sexual feeling differs largely in different women. Although it is not my object to treat otherwise than incidentally of the sexual economy in women, yet I may here say that the same causes which in early life induce abnormal sexual excitement in boys have similar effects in girls. This tendency may be checked in girls, as in boys, by careful moral education in early life. But no doubt can exist that hereditary predisposition has much to do with this, besides education and early associations. There are well-known families, for instance, in which chastity among the females is not the characteristic feature. We offer, I think, no apology for light conduct when we admit that there are some *few* women who, like men, in consequence of hereditary predisposition or ill-directed moral education, find it difficult to restrain their passions, while their more fortunate sisters have never been tempted, and have, therefore, never fallen. This, however, does not alter the fact which I would venture again to impress on the reader, that, in general, women do *not* feel any great sexual tendencies. The unfortunately large numbers whose lives would seem to prove the contrary are to be accounted for on much more mercenary motives. Vanity, giddiness, greediness, love of dress, distress, hunger, make women prostitutes, but do not induce female profligacy so largely as has been supposed.[1]

II. True Impotence.

I. Absence or deficiency of Power.—Inability to Consummate Marriage.

We now have to speak of those melancholy cases in which the absence of sexual power is not temporary or casual, but permanent. "True impotence," says Lallemand, "consists in want of power in con-

[1] See author's work on 'Prostitution,' p. 20.

nection, not once, but habitually; not only with courtesans, but with those whom we most love; not under unfavorable circumstances, but during long periods of time, say five, fifteen, or twenty years, when married to lovely and handsome women, whose devotion to their husbands has never been questioned." (Vol. ii, p. 242.)

That this lamentable state of things truly exists there can be no doubt, and in London those who devote their attention to diseases of the reproductive organs occasionally meet with cases in which there appears to be complete annihilation of all the sexual feelings and actions, and in which the man is reduced to what Roubaud describes as *generative syncope;* such instances, however, are rare. Usually it happens, at least in England, that the functional diseases requiring treatment consist in the absence of only one or more of the conditions necessary for coition. In the east, I am told, the Levantines are often perfectly impotent before they arrive at the age of thirty. If report speaks correctly, Hien Fung, the late Emperor of China, was in this same condition.

The forms that impotence assumes are various, though the result is the same in all cases, viz., inability to perform the sexual act. Thus, a man may be entirely impotent whether he has or has not erection attendant on desire. Again, there may be only a partial erection, lasting an insufficient length of time for penetration; or the erection may be so weak, or the emission so quick, as practically to render the man impotent; or a man may be impotent from no emission at all taking place; or emission may not take place until some time after connection has been attempted.

CAUSES.—I fear we must come to the conclusion that when there *is* desire, and merely a want of power, this state of things arises from abuse of the generative organs, aggravated in most instances by alarm, a guilty conscience, fear of not succeeding, habits of intemperance, too free a use of tobacco, from timidity, or from too frequent excitement without gratification.

The exact way in which these causes produce the effects of impotence is not certainly known, but it is most probably by occasioning lesions of the nervous system, and most especially that portion of it which is under the influence of the sympathetic nerve or excito-motory system.

Non-descent of the Testes is a cause in some men of partial impotence, and it appears almost invariably attended by sterility. I do not pretend to say that every man who has an undescended testicle must necessarily be altogether impotent; a few cases are recorded of men whose testes had never descended into the scrotum having had families; but I have met with several instances, one of which I shall presently describe, where, I believe, impotence arose entirely from this cause. It

is true that in the elephant, and some other animals, in the cetacea, in birds and reptiles, the testes are constantly found in the abdomen, side by side with the kidneys, lungs, &c. These facts point to the possibility that if the adult's testes are truly in the abdomen, they may secrete[1] semen as readily as when in the scrotum. When, however, they have been compressed in the inguinal canal, or in the groin, such pressure may have been, and probably has been, exercised on the glands as to impair their secreting powers.

Breeders look with great distrust on animals with undescended testes. The phenomenon of undescended testes has lately been investigated in France. M. Godard has written a very interesting account of this condition, which he has called *Cryptorchidie.* This author goes on to say, in the case of a dog wolf he examined, in which both the testes were undescended, their structure was neither fibrous nor had they undergone fatty degeneration; the parenchyma was gray and dryer than usual, although of a natural consistence; in size the gland was a third smaller than usual. The semen contained no traces of seminal animalcules, but simply epithelial cells. M.. Godard further observes that, in the case of a man with undescended testicles, whom he examined after death, the section of the testes presented no peculiarity. The glandular parenchyma was of the ordinary colour; the canals were healthy and pervious; the liquid which was pressed from them contained epithelial cells, blood, and fatty globules. The vasa deferentia contained a liquid composed of fatty globules of variable diameters. No animalcules, but epithelial cells, were present. He personally examined the seminal secretion of many living men who had both testes in the abdomen, and his conclusion was that in the Cryptorchis no seminal animalcules are ever found in the secretion, although the ejaculated fluid has been frequently examined. He concludes that "men both whose testicles are arrested in their evolution are sterile, but not impotent; that those who have for their generative apparatus only vasa deferentia are sterile, and nearly incapable of sexual intercourse."—*Comptes rendus des séances de la Société de Biologie*, tome iii, série 2, 1856, p. 315.

My own experience in practice certainly is, that men with unde-

[1] I say *may*, for I believe that in the greater number of instances the testes, even if free within the abdomen, will not secrete spermatozoa or living animalcules. This subject has been repeatedly examined in France, and among others M. Goubax, professor of the veterinary school at Alfort, says, "When the testicles remain within the abdomen of the animal they augment very little in size. The substance of the gland, although healthy, remains soft, as it is in the fœtus. The semen which is contained in the vesiculæ seminales of the side corresponding to that on which the testis is in the abdomen, is found on microscopic examination to contain no spermatic animalcules, and observation and experience prove that the animals in whom double *Cryptorchis* is found are unfruitful or barren.

scended testes have no family. I was consulted by a gentleman in 1861, in consequence of his wife having no children. My patient told me he had been married some years, and the lady presented all the external attributes of a person likely to have a large family, and I was aware that she had consulted a celebrated physician, at whose suggestion the husband had come to me. There was no suspicion on my part at the time that the testes were absent, or even imperfectly developed. However, on examination, it was impossible to detect any testicles in the scrotum, and pressure in the groin did not give the patient any peculiar pain. There was, nevertheless, abundant evidence that the testes existed, although undescended. In no other respect did the patient differ from other men, and he assured me that the sexual feeling was natural, and that he had connection once or twice a week, the emission being as abundant as he supposed it ought to be in other men. I must say that, as far as my personal observations go, I look with great suspicion on the procreative powers of any person with undescended testes.

Among other causes of impotence, or rather sterility, I may mention the influence of—

Hernia and Trusses.—Since the last (3rd) edition of this book was published, I have paid considerable attention to this subject, and I think I may now state confidently that trusses may and often do most seriously interfere with the reproductive powers, and in a way that truss makers might readily obviate if their attention were called to the subject as it ought to be. The object of mechanicians being solely to keep the hernia in place, the penis or testes are often thrust aside or pressed upon, so that their functions are seriously interfered with.

When a case of the kind comes under my care, and the patient complains of want of sexual power, I always examine how the truss presses. If I see any reason to suppose that it is the cause of the symptoms, I attempt in the first place by diet and abstinence from certain articles to cause absorption of fat in the mesentery and omentum; this being done I attempt, but with great caution, to reduce the size of the truss. It is singular how often this can be done with safety; I find that not only are the sexual powers often recovered when the pressure is thus relieved, but that the penis, when it is no longer thrust aside, regains its natural size where that has diminished.

I object to springs crossing the abdomen so strongly, that I think the prognosis less favorable when a double truss is worn, and in cases such as I speak of, where the impotence is the most marked feature, it becomes a serious question if a double truss is necessary. It is sometimes ordered merely in order to be on the safe side. I need not say, however, that if a truss on one side can be altogether dispensed with, the partial recovery of the reproductive powers will be more likely. And I believe that in many cases, great relief can be obtained by ju-

dicious alterations in the shape, size, and point of pressure, and method of attachment of the truss.

Varicocele, or enlargement of the veins of the chord, is another affection which, in its severer forms, if it does not *produce* impotence, at least aggravates it. Whenever a patient comes to me with this affection, I at once order a suspensory bandage, or what I prefer, a *varicocele ring*, an instrument formed of soft pliable metal, covered with wash-leather. These are made of different sizes, and can be procured at Furgusson's, surgical instrument maker, Giltspur Street, City; or of Bell or Corbyn, Oxford Street. These rings, in the majority of cases answer the purpose excellently, but when the scrotum is very thin or deficient in cellular tissue, they are liable to slip off. This is obviated, as I have mentioned before by tying a piece of thin twine to the ring, the other end of it being attached to the button of the drawers. The ring should be taken off at night, and only put on after the sponging-bath —it should be worn for some months.

Before leaving this branch of our subject, I shall remind the reader that all the practical results of impotence can be, and constantly are, produced by the mechanical effect of a—

Stricture of the urethra, by preventing the emission of semen. The description of this form of disease of the reproductive organs is not within the scope of the present treatise. For further information upon it I may refer to my larger work on the 'Urinary and Generative Organs,' page 81. Impregnation is, of course, rendered almost impossible by a serious stricture, as the semen, instead of being at once ejaculated, can only dribble away afterwards when all erection has disappeared. The act of connection, moreover, is often painful, the pain being generally felt during the ejaculatory act. This form of impotence is amenable to treatment, as dilatation and other proper measures generally succeed in removing the stricture.

Impotence arising from a similar cause is observed in sheep. The high-fed and high-bred rams, from which the best breeds are obtained, become subject to a kind of stricture arising from the deposit of calcareous matter in the urethra. The peculiar conformation of the organ in sheep conduces to this result. The glans penis of the ram consists of an oval and wrinkled swelling, divided horizontally at the end, looking like the head of a snake. From this glans projects a long, thin appendix, of a consistent character. This appendix, which shepherds call "the worm," tapers to a point, and the canal passing through it is very small. A ram is sometimes observed to be very uneasy and apparently to be less and less able to micturate. On examination, the vermiform appendage is found distended and stiffened from an accumulation of calcareous matter within the urethral canal. This in some instances can be removed by slightly pressing and rolling the appen-

dix between the fingers, which will at once relieve the strangury, and save the animal, but frequently either the ram has to be killed or part of "the worm" be removed. If sufficient is left, the ram may still be able to breed. And even if complete connection is impossible, breeders still use these mutilated animals, called "teazers," to excite the ewes, and so spare the valuable tups some fatigue. The subject is so curious that it deserves the careful attention which Mr. Simonds, professor at the Royal Veterinary College in London, has bestowed on it, to whom I am indebted for much information on this and similar subjects.

Carpenter, in his 'Comparative Physiology,' particularises—

Obesity or Corpulence as a cause of impotence; he says "it must be observed that there is a certain degree of antagonism between the nutritive and the generative functions, the one set being exercised at the expense of the other. The generative apparatus derives the materials of its operations through the nutritive system, and is entirely dependent upon it for the continuance of its activity. If, therefore, the generative activity be excessive, it will necessarily draw off some portion of the aliment destined for the maintenance of the fabric at large. It may be universally observed that where the nutritive functions are particularly active in supporting the individual, the reproductive system is in a corresponding degree undeveloped, and *vice versâ*." That excessive corpulence tends to generative debility or impotence, is brought almost daily under my notice. It is likewise becoming very well known amongst breeders of the finest stock. At the Veterinary College I have had various opportunities of seeing this exemplified. It is noticed that impotence in bulls occurs rarely in the commoner sorts. Those sent to the college, in consequence of not getting stock, are found to be the highly bred animals; and this is not to be wondered at, as competitors for prizes care little about prolific bearers. They wish to breed animals that produce fat readily. If we had the statistics of these high-bred cattle, we should find that the large prices obtained for them are fully warranted, as the sire and dams are anything but prolific; and the vulgar saying, "a lean dog for a bitch," is a terse but significant mode of enunciating the same proposition.

There is reason to suppose that in many of the class first alluded to the testis has itself undergone fatty degeneration; but from facts that have lately come under my observation, I find impotence arising from corpulency is by no means a hopeless case, provided exercise and attention to diet can be, and are, observed.

That impotence in males frequently depends upon fat may be considered an established fact. There is every reason to believe that the same cause occasionally induces sterility in females.

I was lately in conversation with a gentlemen, a large farmer in

Suffolk. He told me that he is often disappointed when he wishes to breed from cart-mares. This year, out of his own working stock of twenty-eight horses, eleven mares did not *stand*, greatly to his disappointment and loss, as a yearling colt is worth twenty pounds, and the mare ceases work only one month before and one month after parturition. This sterility he attributes to the high condition his cattle are kept in by the carters, who, proud of their teams, do not care to see them in foal. To obviate it, fresh stallions have been purchased, and with as little success, sterility still prevailing. Among these eleven mares there were young as well as old ones, but none of them proved in foal.

The treatment of cases of Corpulence has within the last year or two excited considerable attention, no doubt through the pamphlet of Mr. Banting, who, however, is indebted to Mr. Harvey, a member of our profession, for the plan he recommends. I have from the first strongly recommended the chief features of the system as beneficial for the general health, especially in the case of persons of a corpulent tendency. No doubt can exist that abstinence from, or extreme moderation in, fat, butter, milk, cream, bread, potatoes, sugar, and beer, will in one week considerably diminish the weight, and in fat persons remove many uncomfortable sensations. When a patient is over stout the weight may be fairly and safely reduced one or two pounds weekly. I have often found such treatment assist in bringing back sexual power in persons in whom it has been failing. This plan has been found to work equally well with animals, and I have heard of several instances of fat bulls that have become impotent and have been sent to work on the farm and fed less, recovering their procreative powers.

Abnormal condition of the Erectile Tissue.—Where, however, manifest impotence exists, which cannot be accounted for by the accidental causes, so to speak, of early excess, or the predominance of the nutritive over the other functions of the frame, it is necessary to investigate, and sometimes rather minutely, the structure of the parts. It will generally be found that this kind of impotence depends on some lesion or imperfect development of the erectile tissue. The penis may be, for instance, of an unusual length, but *thin*, particularly at its base. It may be terminated by a large, fungiform glans, which extends beyond the corpora cavernosa, and is almost always uncovered, or at least imperfectly covered, by the prepuce. These massive penes, which seem to thin as they approach the point of their insertion, are almost invariably deficient in energy. In fact, the erections are rarely complete, particularly towards the base. Where, therefore, this peculiarity of formation is very marked, permanent and hopeless impotence may, and probably will, be found to exist. On this subject Lallemand remarks—"The *consistence* of the erectile tissues differs greatly in individuals of the same age, independently of their volume and form. When I have noticed the

penis completely hanging on the scrotum, the corpora cavernosa empty, flabby, without any resistance or elasticity under the finger, I have always remarked that the function was, to say the least, not energetic, and a cure, if possible, difficult." (Vol. ii, p. 187.)

A very small and shrivelled condition of the organs may equally produce permanent impotence. This is described by Lallemand thus:—"There is unnatural development of the prepuce depending probably on the unusually small size of the penis. The rudimentary state of the erectile tissue, as well as of the testicles, necessarily allows of but little energy in the functions of these fundamental parts of the generative apparatus." (Vol. ii, p. 185.)

Again, we find, on the other hand, that in some cases the penis is hard and inelastic, the coverings are firm and indurated, and not contractile. The cause of this state usually is that in consequence of abuse, or too frequent use, or by accident, blood has been effused into the trabecular tissue; inflammation has caused the deposition of lymph, which has not been reabsorbed, but remains in the shape of small, indurated masses. The deposition of this lymph in the coverings of the penis causes them to lose their elasticity, and the organ becomes non-erectile, and the man remains impotent.

Prognosis.—When we remember the variety of complex and consentaneous actions which perfect sexual congress requires, it seems really astonishing that impotence should not be more common than it is.

To make coition complete, there must be—1. Excitement of the glans penis. 2. Suffusion of blood through the organ. 3. Contraction of the bulbo-cavernosi and ischio-cavernosi muscles. 4. Welling back of the blood of the bulb in the corpus spongiosum urethræ. 5. Compression of the dorsal vein of the penis by the anterior portion of the bulbo-cavernosi muscles. Now, if any one of these phenomena is checked or prevented, practical impotence is the necessary result. Thus, if the venous plexuses which make up the spongy portion of the urethra present varicose tumours, or if the muscle is paralysed, the blood not arriving in sufficient quantity at the glans, the primitive excitement will not exist, and the erethism will not occur, and, as the sensibility of the glans ceases, the erection will subside.

Considering, then, the nature of the causes of impotence we can hardly be surprised that, in the face of any serious nervous or organic lesions, the prognosis must be generally unfavorable, especially in the more severe cases, or in those instances in which the affection has been of long standing. Experience teaches us that, even where the only cause is early abuse, and too great demands upon the nervous system at a time when it was unequal to its duties, the condition can often only be remedied, by strengthening the constitution generally, and allowing it to rally and repose; in fact, by pursuing the exactly opposite course to

that which has brought about the complaint. It is certainly not by a few doses of physic, or the administration of any stimulant or quack remedy, that we can expect restitution of power, even where there is no physical lesion or condition which renders the case hopeless. There is great difficulty, however, in applying even the proper treatment to these melancholy cases. The hardest part of the medical man's task often is to rouse the patient from the depression which impotence induces, and to overcome the dreadful self-accusation which unnerves most of these sufferers.

Lallemand remarks in his lively though rather overdrawn description of such cases,[1]—"In losing before the usual age the generative function, man loses the consciousness of the dignity of his essential character, because he feels himself fallen in importance in relation to his species. In consequence, the loss of virile power produces an effect more overpowering than that of honours, fortune, friends, or relatives; even the loss of liberty is as nothing compared to this internal and continual torture. Those who suffer from injustice or misfortune can accuse their enemies, society, chance, &c., and invent or retain the consciousness of not having deserved their lot; they have, moreover, the consolation of being able to complain, and the certainty of sympathy. But the impotent man can make a confident of no one, he can expect sympathy from no one. His misery is of a sort which cannot even inspire pity, and his greatest anxiety is to allow no one to penetrate his dismal secret." (Vol. iii, p. 119.)

DIAGNOSIS.—Before marriage it has been supposed that it is very difficult for a medical man to decide whether an individual is truly impotent or not. Lallemand greatly exaggerates and indeed misrepresents the case, when he says the power of easily maintaining perfect continence and entire quiescence of the sexual organs and desires "are fair grounds for presuming that there is little, if any, energy in the generative system, for if the semen was retained in the vesiculæ seminales it would produce from time to time energetic, or at least perceptible, effects." (Vol. ii, p. 245.)

So vague a test as this can be hardly ever applied with safety. For instance, if a healthy man has his organs well developed, suffers only occasionally from emissions, has never abused his sexual powers, and is

[1] I have called this description rather overdrawn. Anything so bad is comparatively rare, and I must here again warn my readers against hastily applying to themselves any descriptions or cases which are after all exceptional. This caution is really necessary, as I have often met with patients who seem to have read this book apparently with the sole purpose of discovering such passages as the foregoing, and imagining that this is exactly their condition. It must be remembered that this volume is written for the profession, and in the course of its pages I have to describe the most as well as the least severe instances of these affections.

subject occasionally, in the early morning, to erections; then, however continent he may be, and however easy he finds it to remain so, I should have no hesitation in pronouncing him potent.

There are, however, other cases which do not admit of such ready solution, as the following instance shows. A middle-aged man, with deep marks under each eye, came to ask me if he might marry. He was engaged to a person of about his own age, and they were mutually attached. He had abused himself early in life, but had never committed fornication, and, having read my book was anxious to have my sanction to his nuptials, as he doubted whether he ought to marry. Emissions, I found, took place once a week, not very abundant, and there were occasional erections in the morning; but the testes were small and flaccid, although he had worn a varicocele ring; the penis was also so small, being, as my patient stated, not large even when erection took place, that all I could conscientiously do was to tell him that I had serious doubts as to the propriety of his marrying, but could not say positively that he ought not to marry. Unsatisfactory as such a dictum must always be, anything is better than the vile test which some recommend patients to try, viz., to commit fornication in order to ascertain if they are competent to marry. I would earnestly insist that such a test is not only fallacious, but is often most dangerous. What, for instance is more probable than that a nervous man, who, for the first time, meets a loose woman, goes to a strange house, and is frightened by the disgrace which may attend any exposure of his folly, should find himself unable to consummate the act. The only greater misfortune that can befal him is to be dragged subsequently and consequently into the hands of the quacks. If he does not end his days in a lunatic asylum he will be singularly fortunate.[1]

If, however, real impotence exists, we must push our diagnosis further, and inquire whether it extends to the entire act of copulation, or only to some part of it, that is, whether the complaint does not depend upon something amiss in the acts of ERECTION, or EMISSION, or in the condition of the EJACULATED SEMEN, subjects which will be fully treated of in subsequent pages, particularly at pages 134—147, as it is most important that the surgeon, in investigating the local symptoms, should discover which of these functions is imperfectly performed.

TREATMENT.—The proper treatment is, then, no longer a problem of

[1] As these pages were passing through the press a very lamentable case came under my notice. An officer returned from India, and, attracted by the advertisement of a notorious quack, consulted him. After a great number of visits, intercourse was recommended, and the first attempt was followed by chancre, and this by secondary symptoms. Before his victim escaped, the quack had obtained from him £1500. Fortunately for himself, the patient sought other advice in time, and is now well enough to perform his military duties most efficiently.

such extreme difficulty. Where impotence is curable at all, the general rules as to the requisite treatment can be comprised in a very few words. To give the system rest—to improve the general health, so that the nervous centres shall have time, opportunity, and encouragement to rally, if that be possible;—to invigorate the muscular powers so that both voluntary and involuntary muscles may regain their tone—are among the most important maxims to be borne in mind. At the same time it is necessary to avoid as much as possible any local or other stimuli which merely excite without strengthening. In the curable cases it is probable that the nervous system has been over-excited beyond the natural limits which a phlegmatic constitution imposes. The one object is to restore the nervous power, or rather to allow it to restore itself—not to excite or exhaust it still further. The diet should, I need hardly add, be of the most wholesome and nutritious kind; but we should not forget the true old proverb—"*Sine Cerere et Baccho friget Venus.*"

Hitherto I have spoken of the *general* treatment of impotence; in other words, of the best means of improving the health. By doing this, the sexual organs will, probably, in all the milder cases, become, in common with other functions, equal to their duties. Some, however, not content with these simple means, have devised remedies for the purpose of *stimulating* the flagging powers. No doubt can exist that in certain persons, when the affection arises from some temporary cause—more especially in the timid and hypochondriacal, or those suffering from mental disquietude, the employment of stimulants may be very proper. But though this treatment is sometimes justifiable and advantageous, it is most unscientific and dangerous in other cases—particularly in those of general prostration—so to stimulate the organs as to produce emission. Here it can only aggravate the mischief; whereas, had the general health been first improved, the local disorder next relieved, and subsequently a stimulant given we could understand the formula. Such should be the true method of effecting a cure; and I shall attempt to show here the principles which should guide its application. Had these principles been more generally followed, many of the invalids we meet with would have been rescued from much physical and mental suffering.

Cantharides have been employed against impotence. They form the basis of the *pastilles de Serail,* as well as of the numerous pills, pastes, and opiates which constitute in the east the principal commerce of all those who sell drugs. The Spanish fly enters largely into the *diavolini* and other aphrodisiac preparations still too much employed in Italy.

Lallemand protests strongly against the use of this drug.

"The effect," he says, "produced by cantharides on a healthy man, has induced persons to believe that they could restore virility lost from

excesses. Thus, charlatans, and even many legitimate practitioners, have at all times prescribed cantharides as a traditional resource. For my own part, I have seldom met with an impotent person who has not had cause to regret using this drug. The greater proportion have not even experienced the momentary benefit which they expected; and in many cases the erectile tissues have become smaller than in the habitual state of repose. Some few have experienced erections more or less energetic, which have lasted a longer or shorter period; but the loss of semen has exasperated symptoms instantaneously, or very shortly afterwards."—*Lallemand*, vol. iii, p. 333.

No doubt can exist that the habitual employment of cantharides is prejudicial; but in the present day, when this substance is no longer given as indiscriminately as it was formerly, the surgeon may often advantageously prescribe it. Thus, where erection is feeble, when the fears of the patient greatly influence his mind, or when there is doubt of success in the copulative act, a few doses are very advisable. But after success, the remedy must be left off, for we do not want to excite the organs frequently, as the repeated shocks on the nervous system will often only further depress the vital powers.

Phosphorus is, in my opinion, one of those pharmaceutical preparations which the modern surgeon should most frequently employ in the treatment of impotence. The object is to supply that particular pabulum which the exertion of nervous influence appears to exhaust. We may theoretically infer that in these complaints there is a great expenditure of phosphorus in its various combinations, and that there may be a deficiency of this substance in the system, just as in some other diseases, particularly chlorosis, we are well aware that there is a deficiency of iron. In either case we should supply the system freely with the element it seems to need, and in such a form as may be easily taken up and retained in the circulation. Practice, as well as theory, seems to sanction this treatment, and I must admit that phosphoric acid in combination with syrup of orange-peel, and syrup of ginger is a favorite formula with me, in all those cases where there is reason to suppose that semen is not secreted in sufficient abundance, or where too rapid ejaculation attends the sexual act, or where connection is attended with serious nervous depression.

Strychnine has been frequently recommended in the treatment of impotence, and, I believe, it is a very valuable tonic in cases attended with great nervous depression, whether resulting from sexual excesses or any other cause. I have found it equally beneficial in those forms of impotence depending upon weak or imperfect erection. I find that it is capable of increasing the general muscular energy, and in such cases I usually prescribe it, either alone or in combination with quinine. (See Appendix C.)

✓*Electricity* must be classed among the modern remedies for impotence. Since the last edition of this book was published I have had considerable experience of this agent's powers, and I have every reason to be satisfied with the results. I find that it has answered best in those lethargic constitutions that require rousing, and simply demand a local stimulant capable of determining blood and nervous power towards the generative system. When, on the contrary, there is debility dependent on previous over-excitement, this, as well as every other local stimulant, acts injuriously on the system. The patient can by means of the batteries which may now be obtained at most electricians at no great cost, apply the remedy himself.

I need hardly warn my readers that none of these remedies should *ever* be ventured on except under medical advice.

Marriage has been classed among the remedies for the slighter affections of the sexual organs. It is very well to speak of it as advisable, and no doubt can exist that, in the slighter cases of nocturnal emissions, the cure of the complaint will be speedily effected by marriage—that is to say, sexual intercourse will cause the disappearance of the nocturnal symptom.

In practice, however, the question comes before the surgeon in a different way. A patient will complain of a variety of local sexual ailments, which perhaps he has suffered from during long periods, and when he is asked why he wishes now to be treated, the reply often is, that, as he is desirous to marry, he is anxious to be informed if he may do so, or if he is competent to perform his marital duties. He will sometimes resort to us under the full conviction that he is physically unable to consummate the nuptials, and he is nervous at the idea of exposing himself to the chance of being found impotent. In such cases as these it is useless to advise marriage, for the patient will sometimes tell you that he has attempted connection, failed in his endeavours, and intends remaining a bachelor for life.

Lallemand thinks that in the slighter cases of functional disease, no doubt can exist that marriage may completely cure the patient, before continued excess or evil habit has produced those ill consequences which have been described, for "the regular exercise of organs will alone give all the energy of which they are susceptible, and those of generation are far from forming an exception to this general law. To complete the cure, it is necessary that sexual relations should be established."

In the confirmed cases, where irritation or inflammation is set up in the vesiculæ seminales, or when diurnal or nocturnal emissions take place involuntarily, the man who is injudiciously persuaded to "commit" matrimony will only aggravate the complaint. He will probably find all his previous symptoms exaggerated, and erection, even under

excitement, will probably not take place, And even if it does, ejaculation may precede the intromission of the virile organ or in many cases will not occur at all.

Let parents and medical advisers consider the position of an inefficient bridegroom; let them picture to themselves his disappointment, chagrin and shame. Is it wonderful that, under such circumstances, more than one individual has committed suicide? But, as the professor of Montpelier has nobly observed, "What has the young girl, who is thus sacrificed to an egotistical calculation, done, that she should be condemned to the existence that awaits her? Who has the right to regard her as a therapeutic agent, and to risk thus lightly her future prospects, her repose, and the happiness of the remainder of her life?

"Until a man has contracted these indissoluble bonds, impotence the most complete can compromise the future of no one.

"It is precisely because marriage is the most sacred bond for individuals, as well as the most important for society, and because an iron law renders it indissoluble, that it is rational as well as moral not to contract it without the certainty that it will be perfect and complete." (Vol. iii, p. 470.)

In practice, however, we find that the plans of parents and the advice of the surgeon are alike frustrated by other considerations. In many cases, the patient is too young to marry; in other instances where sexual abuse has been indulged in, or nocturnal emission has been frequent, the dislike to marriage is such that every woman is alike distasteful to the sufferer, as if nature really intended to spare the victims those mental sufferings we have noted as attendant on such ill-starred matches.

Indeed, my experience is that there is little need to dissuade those who ought not to marry from doing so. Our task is rather in the opposite direction—to encourage those nervous, hypochondriacal people to marry and be happy, who, from a bad conscience, a weak frame, the effects of depressed health, or some wild ideas of the possible requirements of the young lady, on a subject of which all well-brought-up English maidens are ignorant, fancy that they are unfit to undertake the rational duties of husbands and fathers.

SECOND DIVISION.

THE SEXUAL ACT, ITS CONSTITUENT PARTS, PHYSIOLOGY, AND DISORDERS.

We now come to the second of the main divisions of this part of the work. I now propose to consider the several acts and states which go to make up the healthy act of coition. And in this consideration I shall discuss, with regard to each of these acts and states, 1st, the healthy or normal performance of it; and 2nd, the disorders that prevent or interfere with it.

To the medical man, a knowledge of the more intimate conditions and causes of potence or impotence is most important, and hardly less so to the thousands who suffer in one way or another, from some of the many causes that may hamper, or entirely prohibit, the exercise of the reproductive functions.

To the due performance of copulation three things are indispensable —namely, 1st, *erection of the penis;* 2nd, *the power of emission or ejaculation;* and 3rd, *a due amount of well-formed semen;* all which it will be necessary to treat of in the three following chapters.

CHAPT. I.—ERECTION.

In pursuance of the plan which we have hitherto followed, we shall divide this chapter into two parts, in the first describing the normal conditions or functions, and in the second the disorders to which it may be subject.

PART I.

NORMAL FUNCTIONS OF, OR CONDITIONS AFFECTING, ERECTION.

This external sign of virility, as Buffon calls Erection, depends chiefly on certain tissues known as *erectile tissues.* The following remarks are extracted from the fourth edition of Kirke's 'Physiology.'

"ERECTILE TISSUES.—The instances of greatest variation in the quantity of blood contained, at different times in the same organs are found in certain structures which, under ordinary circumstances, are soft and flaccid, but at certain times receive an unusually large quantity of blood, become distended and swollen by it, and pass into the state which has been termed *erection*. Such structures are the corpora cavernosa and corpus spongiosum of the penis in the male, and the clitoris in the female, and, in a less degree, the nipple of the mammary gland in both sexes. The corpus cavernosum penis, which is the best example of an erectile tissue, has an external fibrous membrane or sheath, from the inner surface of which numerous fine lamellæ pass into the interior of the body, dividing its cavity into small compartments, which look like cells when they are inflated.

"Within these is situated the plexus of veins upon which the peculiar erectile property of the organ mainly depends. It consists of short veins, which very closely interlace and anastomose with each other in all directions, and admit of great variation of size, collapsing in the passive state of the organ, but, for erection, capable of an amount of dilatation, which exceeds beyond comparison that of the arteries and veins which convey the blood to and from them. The strong fibrous tissue lying in the intervals of the venous plexuses, and the external fibrous membrane or sheath with which it is connected, limit the distension of the vessels, and during the state of erection gives to the penis its condition of tension and firmness. The same general condition of vessels exists in the corpus spongiosum urethræ, but around the urethra the fibrous tissue is much weaker than around the body of the penis, and around the glans there is none. The venous blood is returned from the plexuses by comparatively small veins; those from the glans and the fore part of the urethra empty themselves into the dorsal vein of the penis, those from the corpus cavernosum pass into the deeper veins which issue from the corpora cavernosa at the crura penis, and those from the rest of the urethra and bulb pass more directly into the plexus of the veins about the prostate. For all these veins one condition is the same, namely, that they are liable to the pressure of muscles, when they leave the penis. The vena dorsalis penis may be compressed by the uniting tendons of the ischio-cavernosi; the crura penis and the veins issuing from them are under the same muscles, and the veins of the bulb are subject to the compression of the bulbo cavernosi. (See *Krause*, lxxx, 1837; *Köbelt*, cxxvii and xxv, 1843, p. 58.)

"Erection results from the distension of the venous plexuses with blood. The principal exciting cause in the erection of the penis is nervous irritation originating in the part itself,[1] or derived from the brain or

[1] "The glans penis," says Köbelt, "is the principal point of reunion of the sensitive nerves of the virile organ, no other part which it regulates can be compared

spinal cord. The nervous influence is communicated to the penis by the pubic nerves, which ramify in its vascular tissue, and Günther (xcvi, 1828, p. 364) has observed that, after their division in the horse the penis is no longer capable of erection. It affords a good example of the subjection of the circulation in an individual organ to the influence of the nerves, but the mode in which they excite a greater influx of blood is not with certainty known.

"The most probable explanation is that offered by Professor Kölliker,[1] who ascribes the distension of the venous plexuses to the influence of organic muscular fibres, which he finds in abundance in the corpora cavernosa of the penis, from the bulb to the glans, also in the clitoris and other parts capable of erection. While erectile organs are flaccid and at rest, these contractile fibres exercise an amount of pressure on the plexuses of vessels distributed amongst them sufficient to prevent their distension with blood. But when, through the influence of their nerves, these parts are stimulated to erection, the action of these fibres is suspended, and the plexuses thus liberated from pressure yield to the distended force of the blood, which, probably, at the same time, arrives in greater quantity, owing to a simultaneous dilatation of the parts, and thus the plexuses become filled, and remain so until the stimulus to erection subsides, when the organic muscular fibres again contract, and so gradually expel the excess of blood from the previously distended vessels."—*Kirke*, p. 142.

In speaking of the nerves, Müller says: "The corpora cavernosa of the penis and urethra are provided in greater part with nerves of organic life, whereas the glans penis, very sensitive as it is, receives nerves exclusively sensitive."—'*Müller*, '*Ueber die Organischen Nerven der erectilen Männlichen Geschlechts-organe*,' *&c.*, p. 44.

"The arteries of erectile organs present a special disposition, which strikes one at once. In the first place, the arterial trunks in the bulb and at the roots of the corpora cavernosa do not divide (as Müller would indicate) generally into dichotomic branches, but are furnished in all their boundaries (*pourtour*) with bunches of vessels coming off to the number of three to ten from a common stem. These vessels do not terminate

with it in this respect. In respect to richness in nerves, the glans penis yields to no other part of the economy, not even the organs of sense." (Köbelt, loc. cit., p. 10.)

[1] Kölliker says, "Erection is caused, as I have shown ('Würzb. Verh.,' Bd. ii), by a relaxation of the muscular elements in the *trabeculæ* of the cavernous and spongy bodies, and of the *tunica media* of the arteries of those parts, in consequence of which the tissue, like a sponge which has been compressed, expands, and becomes filled with blood. The rigidity ensues so soon as the muscles are completely relaxed and the sinuses filled to the utmost, without there being any necessity that the return of the blood should be impeded and the circulation stopped. It ceases when the muscles again contract, the venous spaces become narrowed, and the blood is expressed from them.

by any means in a short diverticulum, they pass freely through the large sinuses of the central part of the corpora cavernosa and of the bulbs, and penetrating, after the divisions and multiplicity of anastomoses, in the muscular trabeculæ, accumulate especially at the periphery; they run through (*parcourent*) and open at the surface by means of an orifice in form of an open slit (*fente evasée*) but from their origin to their termination in the muscular trabecular tissue (*trabécules musculaires*) the branches of the arterial bouquets are rolled round one another in a spiral manner, in sudden and closely pressed twists (*s'enroulent en spirales à tours brusques et pressées*), are entwined one with the other and mix, anastomosing, forming true vascular *reels*, which,—very different from simple flexuosities, that a certain sort of distension *effaces*, last during the most complete erection, and present a striking analogy with what is known as the *admirable network* (*reseaux*)."—*Rouget, Professeur agrégé à la Faculté de Médecine de Paris*, '*Journ. de Physiologie*,' tom. i, p. 331.

Köbelt describes erection as follows:—"Thus, on the one hand, the glans penis, endowed as it is with sensibility, and, on the other hand, the *irritable* muscular apparatus of the bulb, act and react upon one another as reciprocal exciting causes. The glans penis, when excited, reacts on the bulb, which sends more and more blood—the exciting material—towards it. Each new rush of blood to the glans exalts its sensibility; the bulbo cavernosus muscle, *irritated* in its turn, progressively accelerates its contractions, in order to satisfy the requirements of the glans, which also increases more and more, till at last, by alternate actions, the entire apparatus reaches its highest point of excitement. At this moment a new series of secondary reflex phenomena is suddenly produced between the glans penis and the muscles which produce evacuation of the vesiculæ seminales, these muscles become excited, a spermatic ejaculation is produced, and at this point the currents of exchange cease, the special function is accomplished, and the organ, as soon as nature has gained her end, returns to its ordinary state of repose and vegetative life."—*Köbelt*, loc. cit., p. 39.

The course of this action, I may add, is *from* the base of the organ *towards* the glans, and the progressive return to the normal condition seems to be in the opposite direction. After seminal emission the erection soon diminishes, and the return of the organ to its normal bulk occupies less time than its previous erection. The sluices of the venous blood are now suddenly opened. The elastic reaction of the immoderately distended partitions and membranes presses upon the blood in contact with them. The non-striated muscular fibres probably add to this propulsive force. The excess of blood is, therefore, returned with increased velocity from the spongy texture towards the pelvic cavity.

"When the nervous discharge which generally accompanies seminal emission does not occur, the erection disappears much more slowly, and nervous influences can subsequently produce a second erection with greater ease and rapidity."—*Valentin, translated by Brinton*, p. 630.

Hunter says—"When the erection is not strong, it shall go off without the emission, but I doubt much if erection will take place without the power of emitting semen, unless under unnatural excitement, or except in cases of lesion of the spinal cord."

In man the act of erection lasts only a short time, but the case is different with many animals. For instance, in the dog, when the penis is introduced into the vagina of the bitch, its body becomes suddenly enlarged, and the animal is thus unable to withdraw from connection for a long time. This, according to Richerand, depends upon the absence of vesiculæ seminales in the dog: and as the semen passes but drop by drop, impregnation would not occur had not nature ordained such prolonged copulation. This appears very probable.

In some animals, as in the monkeys, the bats, the carnivora, the rodentia, and the balænidæ among cetaceans, erection is further assisted by a bone which is imbedded in the substance of the male organ, of which it forms a considerable part. Where this bone exists the corpora cavernosa are proportionably small, and the fibrous walls of the penis are confounded with its periosteal covering.

That the erect penis should fill the vagina and distend it seems necessary to the full excitement of the female sexual feelings. It appears from the following account given by Rymer Jones, in his 'General Outline of the Animal Kingdom,' that nature, has given to certain classes of animals an apparatus which deserves the attention of the surgeon; he says—

"In the guinea-pig no one will be disposed to deny that the penis is an instrument of excitement. It is strengthened by a flat bone that reaches forward as far as the extremity of the glans, beneath which is the termination of the urethra; but behind and below the orifice of this canal is the opening of the pouch, wherein are lodged two long, horny spikes. When the member is erect the pouch alluded to becomes everted, and the spikes are protruded externally to a considerable length. Both the everted pouch and the entire surface of the glans are moreover covered densely with sharp spines or hooklets; and as though even all this were not sufficient to produce the needful irritation, still further back there are, in some species, two short and strong horny saws appended to the sides of the organ. From this terrible armature of the male cavys it would be only natural to expect some corresponding peculiarity in the female parts; but, however inexplicable it may appear, the female vagina offers no uncommon structure." (p. 835.)

Before quitting the subject of erection, I must remark *on the size of the intromittent organ.* In the negro it is proverbially large, but, as in the case in whites also who have the same peculiarity, does not proportionately increase in size on erection taking place.

Size, I may here again remark, is no sign of vigour. One of the first characteristics of the perfect athlete of classic times was unusually small though well-shaped, genital organs. Indeed, as I have before said, a large, flaccid penis is not unfrequently a result and an indication of masturbation having been indulged in to a dangerous extent. Veterinary surgeons, it is true, condemn a horse with an abnormally small sheath, as likely to be delicate in constitution. The rule, however, does not apply to human beings, though, undoubtedly, a shrivelled, atrophied condition of the organs is a pretty sure sign of the existence of partial or entire impotence.

PART II.

DISORDERS AFFECTING ERECTION.

Having described the normal functions or conditions with regard to erection, it remains for us to consider one or two of the more frequent perversions or morbid states affecting this function.

The first that suggests itself is *slow erection.*

SECT. I.—SLOW ERECTION.

This peculiarity occurs in animals as well as men. I observed it in horses when, in 1862, I had the opportunity of visiting the well-organised horse-breeding establishment of Mr. Blenkiron in company with Professor Spooner. A chesnut stallion in particular, aged and somewhat fat, was remarkable in this respect. He required to be walked about and around the mare before any erection took place, and in mounting the act lasted rather longer than usual with other stallions.

This sluggishness, which is often rather a congenital peculiarity than a disorder, sometimes causes alarm when it exists in man. I have often been consulted by persons telling me that erection is very tardy, and requesting some stimulus for the purpose of expediting the act. Of course the invariable reply to such a request is that it would be very dangerous to interfere. The best remedy for their alarm is to explain to them the real cause of the symptom. If it arises from

temperament, there is nothing to be alarmed at. Lethargic heavy men experience this symptom just as the too susceptible suffer from the contrary one of too rapid erection and emission. When, indeed, we consider the numerous consentaneous acts which are all requisite to the fulfilment of the copulative act, it is rather matter of astonishment that it is, as a rule, so well and so efficiently performed. A little seasonable advice and sympathy may often in such cases prevent much unhappiness and misunderstanding. Fitting medical treatment, moreover, can often insure some amendment, although not an entire alteration in the character and temperament of the man.

The next disorder which I will notice is *non-erection.*

SECT. II.—NON-ERECTION.

Cases like the following not unfrequently come before a medical man, and medical students are peculiarly the subjects of the complaint.

The patient states that erection has ceased to occur. There is no disease or spermatorrhœa, and examination of the urine detects no spermatozoa. Such cases can be readily explained. A man studies hard, is out of health, and semen is not secreted. Consequently erections are not likely to occur. Frequently no excess is committed, unless the inordinate exercise of the brain, which is often shown by the deposition of phosphates in the urine, can be so considered. My reply to such a man is, be thankful that your studies are not interfered with by sensual thoughts, work hard and I guarantee that semen, and more than you want, will be secreted when it is required. Observation teaches that, after this long rest of the organs, the seminal fluid will be formed in great abundance as soon as the brain shall have ceased its inordinate calls on the blood.

The antagonism of the nervous and generative system has not escaped the notice of writers on population. Spencer says—"Thus, the fact that intense mental application, involving great waste of the nervous tissues, and a corresponding consumption of nervous matter for their repair, is accompanied by a cessation in the production of sperm-cells, gives strong support to the hypothesis that the sperm-cells consist essentially of neurine. And this becomes yet clearer on finding that the converse fact is true, that undue production of sperm-cells involves cerebral inactivity. Throughout the vertebrate tribes the degree of fertility varies inversely as the development of the nervous system."

SECT. III.—IMPERFECT ERECTION.

Again, erection may occur, but never attain its proper extent. For instance, patients complain that sexual intercourse is imperfect, because erection does not take place, or lasts so short a time that intromission of the male organ is impossible.

This form of impotence depends upon perversion of energy, according to Roubaud, and may be caused "by the nervous system having been excited beyond its proper limits; in some cases the excitement produced has not been able to attain a sufficient energy, it consequently happens that the nervous influence soon ceases to animate the penis, in consequence of the lassitude which the efforts made to produce turgescence of the organ occasion; and the blood, no longer retained in the cavernous bodies, re-enters the general circulation."

We may occasionally discover a local cause for this imperfect erection, as in the following case:—W— came to me, complaining that erection was not perfect; to effect penetration, he was obliged to grasp the penis firmly with the hand, otherwise erection would not last, the penis falling into a flaccid state; I cauterized the urethra, but he subsequently told me that the operation was not attended with much benefit. In this instance W— was slightly curved in the back, and he mentioned that in early life he had suffered from disease of the spine, with loss of motion in the lower extremities; from this he recovered by extension. He likewise confessed that he had been a great masturbator. I did not, however, ascertain if the affection of the spine preceded or followed the indulgence of this habit.

Köbelt thinks that indolent erections (that is to say, those which we notice in drunken people, in children, in old men and persons of debilitated constitutions) never extend beyond the corpora cavernosa of the penis, and they never affect the passive organ, that is to say, the glans penis and corpus spongiosum urethræ. The glans particularly, in such cases, never attains its full size, except when the other subordinate parts have been previously in a state of complete turgescence; it will he hence understood why in certain conditions (notwithstanding the complete rigidity of the body of the penis), neither orgasm nor seminal ejaculation can be produced.—*Köbelt*, loc. cit., p. 60.

SECT. IV.—IRREGULAR ERECTION.

Again, the erection may be abnormal in nature and most painfully distort the penis while it lasts.

In March, 18—, a middle-aged gentlemen called on me, and stated

that he was a married man, with several children. He complained that of late the penis, in erection, had been curved upwards, presenting a scimitar shape, without any assignable cause. Connection gave him pain, and he indulged very little, wisely fearing lest he should injure himself.

In another patient the penis was of the natural size, or, if anything, rather larger than usual, but it had a very marked, irregular curve. In the flaccid state, the whole organ curved forward, and at the same time to the left. The patient mentioned that in erection the penis had two curves, but he experienced no particular inconvenience from its unusual shape. The only explanation which I can offer of these strange anomalies is that, in consequence of violence, or from some other causes, inflammation of the spongy portion of the urethra has taken place, plastic lymph has been deposited, and that portions of the tissues being thus no longer distensible, but always firm and unyielding, these curvings necessarily arise on every erection. I have successfully recommended friction with iodine as a remedy.

SECT. V.—PRIAPISM, OR PERMANENT ERECTION.

Erection, again, instead of being absent or imperfect, may be only too perfect and too persistent. This is what is called *priapism*. Fortunately for human nature, this terrible and humiliating condition, in its full extent, is by no means common. Every now and then, nevertheless, we meet with cases when, instead of the erection only lasting a few minutes, and the male organ again resuming its usual relaxed condition, the penis will, if the statements of patients can be believed, remain erect either permanently or during long periods.

It is to the condition of the spinal cord and brain that we must look for the source of this phenomenon. They, after all, are the ultimate source of sexual excitement, and on them depend the entire processes of erection and ejaculation. Lallemand relates a case in which a patient could produce ejaculation by striking his head with his knuckles. Dupuytren has long since shown that lesions of the spinal cord produce priapism, and I have witnessed several such cases in which ejaculation did not follow. It is a curious fact that this state of priapism coexists with loss of motion and sensation in the lower extremities, and as the power in the limbs is regained the priapism ceases. It is, however, an anomaly, and Lallemand thinks it shows that priapism does not depend on irritation of the lower part of the spinal cord, though, as he justly observes, injuries to this part of the spinal cord generally produce diminution, if not annihilation, of the virile power and of the generative functions.

The author mentions a curious case (vol. ii, p. 55), of a soldier who came under his care, having fallen on his sacrum; there was loss of power in the lower extremities and loss of sensation in the glans, prepuce, skin of penis, and scrotum; catheterism produced no pain, but there was catarrh of the bladder. The penis was frequently in a complete state of erection, but ejaculation never was induced, although the patient had attempted, by masturbation, to rid himself of the erection. On one occasion sexual intercourse was indulged in for several hours, but ejaculation did not occur; nocturnal emissions, notwithstanding, occasionally took place. This, Lallemand thinks, proves the special influence of the spinal and ganglionic nerves in inducing ejaculation and involuntary emission, as the cerebro-spinal influence was completely annihilated; and this state, he thinks, is somewhat analogous to the condition of a man under the influence of wine or opium.

Such extreme cases as these are not, of course, common in practice, but still very distressing instances are not unfrequently met with, especially among the younger clergy, who lead most continent lives, and have never given themselves up to self-abuse.

Only a short time ago, a young, highly sensitive, educated clergyman consulted me for such a condition. Walking, riding, even the friction of the trousers, would produce erection. He strove his utmost to prevent this, but in vain. On examining him I found the prepuce long, and he had not ventured to adopt customary measures of cleanliness, for fear of directing his attention or thoughts towards subjects he found so dangerous. The treatment I enjoined in this case was not so much moral discipline or self-restraint;—which there was little need to inculcate—but simply physical cleanliness—to accustom the part to feel water. I told him that, if ablution produced sexual feelings at first, not to mind, but to persevere, as these would cease immediately the morbid irritability had been got rid of. As soon as the external sensitiveness had been overcome, I gradually passed an instrument, and discovered the greatest morbid irritability in the urethra I ever met with. This, however, gradually declined, and the tendency to priapism disappeared.

All cases are not, however, so successful as this, and, indeed, as regards the treatment of this troublesome ailment, I must admit I have been much disappointed with most remedies, though I have tried nearly all those that have from time to time been recommended. Some years ago Sir Charles Locock made known, at a meeting of the Medical and Chirurgical Society, what he considered a very important fact with regard to the treatment of some forms of epilepsy. He stated that in cases of hysterical epilepsy in young women connected with sexual excitement, and recurring at the periods of menstruation, he had found the bromide of potassium, in doses of from five to ten grains,

remarkably efficacious. Of fifteen cases in which he had tried it, it had failed in only one. Sir Charles attributed the good effects of the bromide to its power of diminishing sexual excitement.

In consequence of this recommendation I experimented with this salt pretty largely and in very various doses. In some instances I thought I noticed beneficial effects, but in other cases no amendment followed.

SECT. VI.—SATYRIASIS.

Erection again may be not only morbidly frequent and persistent, but connected with a maniacal sensuality that is one of the most awful visitations to which humanity can be subject. Continual erections, immoderate desire for connection, and erotic delirium, has been given as the definition of Satyriasis.

I see, from time to time, patients who do vividly realise in their own persons the ancient fables concerning satyrs. One man, who exhibited the most distressing symptoms of this condition in unusual force, made a deep impression on me. He was young and in good circumstances, but was habitually untidy about his head and hair. His face was red, the cheeks and nose especially. His eyes were hollow, and had a haggard expression. The lips were thick and sensuous, the mouth wide. He was short and thickset, and of a full habit of body.. I never saw a case in which the *animal* was so markedly prominent, although he had not altogether neglected his intellectual qualifications. I learned that early in life he had masturbated himself, but had left off the practice only to commit excesses with women of a nature and extent that were shocking to hear of. It may be worth while to notice that this man—like others afflicted in the same way—showed no particular tendency to indulge in obscene talk, nor did his tastes lie in the direction of libidinous works or pictures. I believe such *penchants* are rather cultivated by nearly impotent or used-up debauchees. Refinement of vice is not the object of the victims of satyriasis, it is quantity rather than quality that they require.

The probable explanation of such aberrations is, that the brain or medulla oblongata has received some injury from excessive indulgence that seems irreparable. A low animal organisation, with a strong hereditary disposition to lust, has been overtaxed by the enormous license the victim has permitted himself, or some undetected lesion has taken place which puts the man at once beyond his own control, almost out of the category of rational or moral agents, and leaves him in a condition in which there seems, indeed, little hope of any restoration.

Admitting that the condition of satyriasis depends for its commence-

ment upon uncontrolled lust, sometimes aided by local irritation existing in or about the generative organs, yet its ultimate and frightful extravagances seem always to depend on positive lesion of the nervous system. In many cases recognisable irritation of the cerebellum exists to a degree quite sufficient to account for the most painful and deplorable symptoms.

Mr. Dunn, in 1849, brought an interesting case before the Medical and Chirurgical Society, of death from apoplexy, attended with a softened, pulpy state of the right hemisphere of the cerebellum, in the midst of which was an apoplectic clot of the size of a pullet's egg.

The patient's wife had observed that he had been subject to a constant desire for sexual intercourse.

In the discussion which followed, Dr. Carpenter referred to a case mentioned to him some years ago by Mr. Turley, of Worcester, in which a man advanced in life became the subject of satyriasis to such a degree that he would even practise masturbation in the presence of females, and after death, a tumour was found of the size of a split pea on the Pons Varolii. (See Lancet, vol. i, 1849, p. 320.)

A physician in the west of London was recently called in to attend a powerful man, of between fifty and sixty, who exhibited every indication of approaching homicidal mania. He found, on inquiry, that the present fit had been preceded by an extravagant indulgence in connection with his wife. The proper remedies were used, the patient became somewhat calmed, and the wife was solemnly warned on no account to permit any renewal of intercourse. She was a weak woman, and from time to time yielded, each indulgence being followed by a fresh outbreak on the part of the patient. At last, after a series of excesses, the homicidal fury broke out in full force, and, with considerable danger, the party was secured and conveyed to a lunatic asylum.

SECT. VII.—SMALL SIZE OF THE PENIS.

There are few symptoms more frequently complained of by patients than is the diminished or diminishing size of the penis. In nine cases out of ten there is no cause for alarm whatever. A nervous patient in bathing has seen another man with a larger organ, or from some other cause fancies that his powers must necessarily be deficient, because he thinks the external organ is not in him of what he considers usual dimensions. The size of the penis varies greatly, and it would hardly be too much to say that its efficiency bears no relation whatever to its size. A small penis, indeed, is often a more efficient organ than a large and massive one. A small penis, it should also be remembered, when in a

state of erection often exceeds in size one which is larger while in a quiescent state. An abnormal smallness of the penis can sometimes be successfully treated, as in the instance mentioned at page 118. There, as the pressure of the truss was taken off the penis regained its normal size. Marriage also will sometimes increase the size of the organ. Circumcision in cases where the prepuce is very narrow will tend to the same end. In most cases, however, no treatment whatever is required.

CHAPT. II.—EMISSION.

Emission is the second of the requisites above specified to complete sexual intercourse.

PART I.

NORMAL FUNCTIONS, OR NATURE OF THE ACT.

It is thus described by Valentin:—" The emission of semen is generally due to a reflex action. Friction of the glans gives rise to reflex movements in the vasa deferentia, and probably also in the seminal tubules of the epididymis and testicles. This effect may be artificially produced in recently killed animals. The semen reaches the inferior and glandular part of the vas deferens. It then traverses the urethra to the orifice of the glans, when it is ejaculated with a force which in vigorous men can expel it to a distance of many feet."—*Valentin translated by Brinton*, p. 625.

The semen, however, as secreted in the testes, is not the semen as it is emitted. It may be said, while in them, to be in little more than a rudimentary state. When ejaculated, it is a highly elaborated secretion. None, in fact, amongst the various secretions of the body seems to require so much time to mature. Not only have cells to be formed and thrown off, as in the case of other secretions, but, after they are liberated in the tubercles of the testis, nuclei have to divide, nucleoli to multiply, and each division of the nucleoli to become, through a gradual adolescence, an adult spermatozoon. When thus prepared, it is passed down the cords to the vesiculæ seminales. The vesiculæ, Pittard says, are never found empty, except when they are diminished after the periodic rut in certain animals. They do, indeed, *seem* equally full at all times, but there is little doubt that this appearance

is deceitful. They have the power of contracting and expanding, according to the volume of their contents, so that they are never flaccid, and always appear to be full. I have observed them exceedingly full and large in animals just killed, and have watched them contracting under the stimulus of exposure to cold air, and when nearly the whole of their contents have been expelled by the contraction they have still *appeared* to be quite full. I should have considered them to be so if I had not actually seen them expel their contents. It is certain, nevertheless, that the whole contents of the vesiculæ are not emitted in one copulation. The possibility of the act of copulation, however, does not depend on the existence of matured semen in the vesiculæ.

Some authors, indeed, assert that emissions depend wholly on the presence of well-formed semen in the vesiculæ seminales. This, however, is incorrect, as Sir A. Cooper states that a patient of his, from whom he had removed both testes, was able, some time after ablation of the organs, to have connexion, accompanied with the feeling of ejaculation; and even, at a later period, erection of the penis took place, but without the sensation of emission. In the East the value of a eunuch is much enhanced by ablation of the penis, as removal of the testes alone does not suffice to prevent erection.

The matured semen lies in the vesiculæ until the ejaculatory act is excited. This action is performed principally by the involuntary muscles of those organs. Kölliker says—"In ejaculation the vasa deferentia, provided, as they are, with a colossal muscular apparatus, are chiefly operative; these organs, as Virchow and I found in an executed criminal, shorten and contract with remarkable energy when excited by galvanism, as also do the vesiculæ seminales, the highly muscular prostate, and of course, the transversely muscular tissue of the urethra and penis." (p. 243).

The fascia that invests the vesiculæ seminales in man contains a great proportion of involuntary muscular fibre, and there is also a large admixture of involuntary fibre in the proper parietes of the tube. In the elephant the vesiculæ seminales present, on the outer and anterior aspect, a peculiar muscle rising from the neck and middle part of the sac, and spreading out over the upper part, which can contract the cavity and expel the contents.

In animals that have a rutting season the vesiculæ seminales, as well as the testicles, prostate gland, &c., are exceedingly small during the period of rest, and enlarge enormously and rapidly previously to the season of rut.

The semen, before it is ejaculated, is not only matured, as has been described, but is mixed with the secretion of the vesiculæ seminales and with that of the prostate. The object of this dilution seems to be to render it more fluid, and thus more capable of passing easily

along its course. As soon as the thick mucus of the vesiculæ seminales is squeezed out and meets the semen, the mixture becomes much more fluid than either of its component parts. Indeed, if the mucus is exposed to the air before the semen is added, it becomes almost solid.

It is owing to the abundance of these other secretions that ejaculation takes place after the removal of the testicles. A striking instance of this came under my notice a few years ago. On the 4th of January, 1859, Mr. Holthouse removed both testes from a man in consequence of his suffering from epilepsy. The case created a good deal of discussion at the time; and as the patient entered another hospital for a different complaint, a medical friend, thinking I should like to know the result, sent him to me, and on the 26th of March, 1859,—that is, nearly three months after the castration,—I ascertained the following particulars:

Within the week following the removal of the testes this man had two emissions. Since then, three more emissions occurred, the last on the 2nd of March; that is, two months after the operation. At the time I saw him, he appeared in no way distressed in mind, and I could note no symptoms betokening him a monomaniac. He complained of a frequent desire to make water. I tested the urine, but found it natural.

Sir Astley Cooper, in his observations on 'Diseases of the Testes,' p. 54, mentions having removed both testes from a man. Four days afterwards, the patient had an emission, which appeared upon his linen.

"For nearly the first twelve months he stated that he had emissions *in coitu*, or that he had the sensations of emission. That then he had erections and coitus at distant intervals, but without the sensation of emission. After two years, he had erections very rarely and very imperfectly, and they generally immediately ceased upon the attempt at coitus. Ten years after the operation, he said he had during the past year been only once connected.

"Twenty-eight years after the operation, he stated that for years he had seldom any erection, and then that it was imperfect; that he had no emissions from the first year of the operation; that he had for many years only a few times attempted coitus, but unsuccessfully; that he had once or twice dreams of desire, and a sensation of emission, but without the slightest appearance of it. The penis was shrivelled and wasted. He was in the habit of shaving once a week, and sometimes twice. His voice, naturally rather feeble, remained as at the time of the operation."

Of the persistence of sexual desires, and to a certain extent sexual power, we read in Juvenal:

"Sunt quas eunuchi imbelles ac mollia semper
Oscula delèctent ac desperatio barbæ
Et quod abortivo non est opus."

Köbelt imagines that excision of the glans penis would destroy all desire, as it is the rendezvous of the sensitive nerves which excite venereal desires.

That this statement is not borne out by facts, is clearly proved by the case in my own practice, related at page 92, where the glans penis had been destroyed, and yet the patient fully performed all his marital duties. We have also the experience of practical shepherds, who find that the removal of the "worm," as they call the point of the penis in the ram does not prevent the ram from attempting connexion. Division of the pubic nerves, however, seems infallibly to annihilate all sexual feeling, and to destroy at once the power and the desire of connection. Günther observes:

After division of the nerves of the penis (nervi dorsalis penis) the most powerful and erotic stallion appears almost at once to be more completely deprived of every sexual feeling than he could possibly be after castration. *Günther, 'Untersuchungen und Erfahrungen im Gebiete der Anatomie, Physiologie, und Thierarzenei-Kunde,' Hanover*, 1837, § 153.

EFFECT OF EMISSION IN THE MALE.—Emission in healthy males is attended with spasmodic excitement, followed by temporary nervous prostration. Lallemand calls this excitement *ébranlement nerveux epileptiforme.* This is seen particularly in the buck rabbit, who, after every copulation, may be noticed to fall on his side in a sort of epileptic fit; the whites of his eyes are turned up; he gives several spasmodic twitches with his hind legs, and lies panting for some moments, until the nervous system recovers itself.

There are some men in whom this sort of epileptiform orgasm takes place every time connection is indulged in. Napoleon I. is said to have been subject to epilepsy, when, relaxing from his great labours, he indulged in sexual intercourse. No doubt can exist that deaths which have occurred in houses of ill fame, as well as on the marriage couch, have arisen from this cause acting upon highly susceptible organisations. Entomological works abound with cases in which the male dies after the act of copulation. The following, which reads almost like a romance, may be explained perhaps by this epileptiform attack killing the frail insect. It is a brief history of the establishment and growth of a colony of termite ants, as related by Burmeister.

"At the termination of the hot season, the young males and females quit the nest, and appear upon the surface of the earth, where they swarm in innumerable hosts, and pair. The busied workers then convey a chosen male and female back into the dwelling, and imprison them in

the central royal cell, the entrances to which they decrease, and guard. Through these apertures the imprisoned pair then receive the nutriment they require. *The male now, as amongst all other insects, speedily dies after the impregnation of the female has been effected;* but the female from this period begins to swell enormously, from the development of her countless eggs, and by the time she is ready to commence laying, her abdomen is about 1500 or 2000 times larger than all the rest of her body."

Of course any such epileptic attack in man is only the rare exception. In a young, healthy, fully-developed adult, the shock which the nervous system receives is recovered from immediately. Ejaculation is in him a healthy function, from which he rallies directly; and the act may be, and is, repeated, in some men, at very short intervals.

In other instances, however, particularly in those who suffer from any of the severer affections spoken of in this volume, the act is followed by intense depression, and it may be a day or two before the system rallies. In such instances, I believe, it will generally be found that the frame has been enfeebled by great excesses, and then each act of insemination produces effects far different from the natural ones.

I have been consulted by some few persons, on the other hand, who never appear to suffer from the act, although excesses may be committed to a great extent.

This tolerance of the orgasm—which is remarkable in individual cases, and which permits the frequent recurrence of the shock without any ill effect either at the time or later—must depend upon some constitutional difference of nervous system of which we are ignorant.

We may, however, for the present, neglect both of these extremes—the persons who die or seriously suffer from one act of coition, and those who can commit almost satyrine excesses with apparent, though temporary, impunity. The question we have to consider is, what effect the act has upon ordinary men. It is, I conceive, most important to have correct notions upon this subject, to be neither alarmed by vague fears nor led astray by rash ignorance.

It is, of course, the nervous system which is primarily affected. The ancients had some curious notions on these matters. They believed that emission was the actual passage of brain down the spinal cord; and we find them speaking of connection being followed by the *stillicidium cerebri.*

Hippocrates says: "The humours enter into a sort of fermentation, which separates what is most precious and most balsamic, and this part thus separated from the rest, is carried by the spinal marrow to the generative organs."—De Genitura, *Foesius*, p. 231.

This notion is not yet extinct. It is not long since I heard one man of the world informing another, of his entire belief that Lord —, a noted old libertine, was killing himself by inches; that he had long since ceased to emit semen; that under unnatural excitement the substance of the brain was now passing away in the venereal orgasm, as was proved by the great nervous depression which was known to follow each sexual effort; that his lordship was aware of the fact; but, notwithstanding, no sooner did he recover from the effects of one loss, than he incurred another.

Tabes dorsalis (apparently the ancient term for what the moderns call spermatorrhœa), is described by old writers as wasting of the spinal cord. So late as the time of Richerand, we find him, in his 'Physiology,' seriously asking his readers "if the nervous depression which follows connection depends upon the fatigue of the organs, or, as some metaphysicians have believed, is it caused by the confused and indistinct notion that the soul takes of its own destruction?"

M. Parise also, in his valuable book on the diseases of old age, uses erroneous expressions to the same effect, which he has gleaned from the older writers.

"Semen is life itself under a fluid form—the vital principle condensed and perceptible. Camus said it was composed of microscopical brains directly emanating from the great brain. The ancients considered this liquid as a discharge from the spinal marrow and brain, and called it cerebri stillicidium."

"Its importance is demonstrated by the fact that the smallest quantity contains life in activity, and can communicate it; that its presence and its secretion impress the organisation with an extra quantity of force and energy, whereas repeated loss of it enervates and rapidly wears out the body. Nothing costs the economy so much as the production of semen, and its forced ejaculation. It has been calculated, that an ounce of semen was equivalent to forty ounces of blood. According to Bichat, the secretion of sperm is in an inverse proportion to the secretion of fat; and we at once see the reason, semen is the essence of the whole individual. Hence Fernel has said, 'totus homo semen est.' It is the balm of life—one of its best and most powerful stimulants. That which gives life is intended for its preservation." (Reveillé-Parise, 'De la Vieillesse,' p. 415.)

Of course these alarming descriptions are not such as modern science can at all indorse. Nevertheless it should be remembered that the semen, as I have pointed out above, is a highly organised fluid, requiring the expenditure of much vital force in its elaboration and in its expulsion. Even in the strongest adult, and much more in the youth or the weakly man, the whole of the functions connected with it are most vital and important—the last that should be abused.

PART II.

DISORDERS AFFECTING EMISSION.

We have now to consider the disorders that may complicate or interfere with the ejaculatory part of the sexual act. It has been generally supposed that the loss of semen was the sole cause of sexual debility in the male. That such is not the case is proved by the nervous depression coming on in young children before they can be said to secrete semen. Similar effects are noticed in women, who do not secrete any such fluid, but merely mucus,[1] and yet may experience the nervous orgasm or spasm which acts as harmfully on them, when much indulged in, as on males. The immediate cause of this nervous depression has, within the last few years, excited a good deal of attention; and I think with many modern writers, that there is a good deal of evidence now existing which shows that shocks constantly received and frequently repeated on the great ganglionic centres may produce irritation in them, thus causing many of the obscure forms of disease to which we have hitherto failed in discovering a key. If there is any cause which is likely more than another to produce undue excitement of the ganglionic system, it is the too frequent repetition of acts involving this nervous orgasm.

It has been clearly proved by Brachet that if the solar plexus and semi-lunar ganglion in an animal be irritated, it will, as soon as the parts become inflamed, express feelings of suffering. When the communication is cut off between these ganglia and the spinal cord, all symptoms of pain or irritation of the ganglia cease.

Hence we should infer, I think, that undue excitement of the generative functions may set up irritation of these ganglia, and that this undue excitement will be communicated to the spinal cord, producing depression of spirits, pain at the pit of the stomach, and general prostration. I may, moreover, remark, that if this is the *modus operandi* of such lesions, it is not surprising if in many cases where we notice

[1] No woman, any more than any other female animal, secretes or loses semen, or anything analogous, to it during connection; nothing, that is, which contains spermatozoa. What passes, if examined under the microscope, consists of mucus or the debris of epithelium. Nevertheless, as an effect of long-continued, and often repeated sexual shocks, women may,—feeble as their sexual tendencies are compared with men's,—become subject to epileptiform attacks, and various nervous affections, as well as local affections of the uterus, direct consequences of sexual excesses.

the effects of excesses in young men, nature should be with difficulty able to recover from such rapidly repeated shocks. We have reason, moreover, to believe that the irritation set up has in such cases so morbidly excited the channels of nervous influence, that they have received some permanent damage which they very slowly recover from. Müller considers the ganglia as the source of the energies of the sympathetic nerves, and the fountain from which the ganglionic system draws the constant, gradual, galvanoid action which is kept up in the capillaries throughout the frame.

Many of my readers will probably agree with me in considering that this view of the subject is the one most in accordance with our knowledge of physiological phenomena of the nervous system; it of course does not admit of positive proof, but it has the most recent indications from experiment on its side, and is in strict accordance with our observations on the living. If these views are correct, we should the more insist upon the necessity, in susceptible individuals, of great moderation in exciting the nervous system by repeated sexual shocks, and upon the baneful effects of any such excitement on the youthful frame before it has arrived at maturity.

Mr. Paget has kindly favoured me with his opinion on the probable morbid state of the nervous system induced by excesses.

"I believe that the morbid state of the nervous system—more particularly of the spinal cord—which is produced by excessive sexual intercourse, is analogous to that which is sometimes observed in muscles after excessive exercise. The history of some of the cases of 'progressive muscular atrophy' makes it evident that, in some persons, the excessive employment of single muscles, or groups of muscles, may lead to their complete atrophy; and that this atrophy may be manifested sometimes by simple wasting of the muscular tissue, sometimes by fatty degeneration, sometimes by these forms of atrophy combined in various proportions. And it seems not improbable that these states are to be ascribed to the impairments of texture, which are naturally produced in the exercise of muscles, being in these instances unrepaired. It is certain that in the natural exercise of a muscle its composition and texture are, in however small measure, changed; many of the results of the change have been traced by chemical analysis; fatigue is the sensation we have of the changed state of the muscle or its nerves; and the state is one of impairment, for the muscle has lost power. In health, and the natural course of events, the repair of the thus impaired muscle is accomplished during the repose which follows exercise. But, if due repose be not allowed, the impairments may accumulate, and the muscles may become gradually weaker, so as to need greater stimulus for the fulfilment of their ordinary work; and at length, in some instances, they may even lose the power of repairing themselves

during repose. In these instance they are the subjects of the 'progressive muscular atrophy.'

"Now, although the very nature and products of the changes that ensue in nervous organs during their exercise are less well known than are those that ensue in muscles, yet the occurrence of such changes is certain; some of them are traced by analysis; they are similarly felt by fatigue; similarly repaired in repose. And it seems a fair analogy which suggests that the loss of nervous power, and especially the paraplegia, that may follow long-continued sexual excess, are due to changes parallel with those that are witnessed in the progressive muscular atrophy after excessive muscular exercises—the softening and wasting of the paraplegic cord being a process of fatty and wasting degeneration essentially similar to that traced in muscles.

"In the progressive muscular atrophy, the wasting or other degeneration of the muscles generally proceeds, in course of time, to muscles more and more distant from those first affected after over-work; by similar progress, the degeneration of the spinal cord may extend far from the part first affected in consequence of its over-exercise in the sexual acts.

"It is taken for granted here that the act of copulation and emission is associated with what may be regarded as violent exercise of the spinal cord; and this cannot reasonably be doubted. But I have also no doubt that cases of paraplegia may be sometimes seen in which the excessive exercise of the cord has been in its participation in violent and long-continued voluntary muscular actions, especially in excessive walking, running, and other such acts.

"In what is said above, I have had in view only the cases of *gradual* loss of nervous power due to excessive sexual acts. Where the loss is *rapid*, it may be due to inflammation (associated as that process is with rapid degeneration) of the nervous organs. But here, also, the parallel with muscles will hold; for an excessively exercised muscle not unfrequently becomes inflamed, and its inflammation may very quickly lead to its wasting or other degeneration, and its corresponding loss of power.

"I cannot guess why excessive sexual acts should be followed, in some persons, by loss of nervous power, while in other persons they seem harmless; but the same differences are seen, and are equally inexplicable, in the case of the muscles. In some persons the same exercise which in others leads to muscular atrophy is followed by the attainment of greater power, and by the growth of the exercised muscles.

"I do not know what lesions ensue in the nerve-fibres when the cord degenerates in the instances referred to above; but the analogy of the muscular atrophy, in which the nerves degenerate with their muscles

(though probably only secondarily), makes it probable that the spinal nerves partake of the degeneracy with the cord."

SECT. I.—PREMATURE EJACULATION.

This is one of the commonest complaints a surgeon meets with.

Patients complain that semen is emitted so readily, that if they even converse with women, or if they ride on horseback, or walk fast, semen will come away; that the friction of the trousers will be sufficient to produce emission, and that ejaculation is attended with scarcely any spasm.[1]

In other instances, erection is hardly complete before emission follows, and then, as the erection immediately ceases, the intended intercourse fails. It is fortunate, considering the disappointment and distress which such a state of things causes, that it is very amenable to treatment.

Hardly any man ever attempted connection for the first time without emission taking place prematurely, sometimes from nervousness, but more often, perhaps, from natural impetuosity. This is, as I have said, often the case with animals.

In most instances, the repetition of the act will soon correct this over-rapidity of ejaculation. Whatever the cause, the symptom, if it continues, should not be neglected or treated lightly; above all, the patient should not be carelessly recommended to repeat his attempts without inquiry, and, if necessary, treatment. I have seen some very lamentable cases of complete impotence result from such a course. In addition, however, to the more ordinary causes of ignorance, alarm, a bad conscience, or want of power over the will, I would particularly mention another which is not generally appreciated, namely, an excessive irritability of the organs.

A gentleman was sent to me from a midland county suffering from debility of the most marked kind. He was subject to frequent emissions, and the least mental or physical impression produced ejaculation. I desired my patient to uncover the glans; this he was unable to do; he feared either to touch the organ himself, or allow any part to be touched, so great was its sensibility. After several efforts, I succeeded in uncovering the glans, and found it coated with hardened, wrinkled, and dry smegma, which was very tenacious. With great care this was

[1] This rapidity of emission has been likewise noticed, under similar circumstances, in animals. Breeders know so well that the first leap which an entire horse takes after being put by for some time will be attended with too rapid ejaculation, that at the end of a few days the mare is again put to the horse.

washed off, and my patient fainted before I succeeded in removing the secretion. There was not, however, unusual morbid irritability of the urethra in this case. Nothing but the sensibility of the glans and prepuce had caused the morbid symptoms, and as soon as these were relieved, the previous tendency to premature ejaculation ceased.

The *treatment* must depend upon the causes ; but the first and most important step is to refrain from attempting connection when frequent efforts have already been made without success. In the slighter forms, indeed, of the affection, and in incipient cases, the patient may be told to repeat connection as soon as possible after failure, and as soon as erection returns. In the more severe cases, however, this will not be prudent. Indeed as no erection follows naturally, the disappointment and depression is so great that a second attempt will not and cannot be made.

In such instances some irritability of the glans or urethra probably exists, and the surgeon's aid must be called in. It is surprising how easily these cases are cured if the irritability is once removed. As in the instance I have mentioned above, merely accustoming the glans gradually to be touched will often be sufficient. Sometimes the passage of a bougie along the urethra will be necessary, or cauterisation may be required. (See page 196.)

SECT. II.—NON-EMISSION.

The next affection which calls for notice is NON-EMISSION. A man will tell you that he is able to have connection, the erection is perfect, but no emission follows, and no pleasurable sensations are felt. I am indisposed to believe that a patient's sensations can always be depended upon when the organs have been much abused, for emission may sometimes take place without his knowledge. There are, however, numberless instances in which emission does not take place at all.

Among the causes of this the most frequent, perhaps, is stricture, often of old standing. In such a case the mechanical obstruction prevents the passage of the semen, and it is only when erection has passed away that the fluid oozes out. In very severe cases I believe, the semen, if emitted, passes back into the bladder instead of forward, and may be noticed in the urine in the form of a thick, viscous substance. But I would here warn the reader against mistaking for semen all deposits observed in the urine. These are of the most miscellaneous and varying composition. Mucus from the bladder, the lithates, the phosphates produced by a variety of causes which this is not the place to inquire into, and which only a medical man can diagnose. True semen is very rarely found in any perceptible quantity deposited in the urine.

I need hardly point out that this complaint requires surgical treat-

ment. As the stricture is cured, and the canal of the urethra properly dilated, the emission will, if no other ailment exist, become natural.

The most serious and puzzling instances of non-emission are those where there is no apparent mechanical cause to account for it.

I met with a most singular case of this kind some time ago. The patient was an American. Erection was perfect, but emission did not follow. When erection ceased, there was occasionally a slight oozing from the urethra. Strange to say, this patient had emissions at night once or twice a week. The testicles were small. A short time before he had been operated on for varicocele without any good effect. He had been also cauterised. Slight stricture existed, as shown by the bulbed instrument, but a conical bougie easily passed. In this instance there was apparently nothing but a want of consentaneous action between emission and erection, both being perfect at different times. The patient, I may add, was cured ultimately, after careful treatment.

Another class of cases are met with which are less amenable to treatment, viz., where non-emission depends upon *complete obstruction* of the vasa deferentia. The dissection of these appendices or canals for conducting the semen from the testes to the vesiculæ seminales, [illegible] after inflammation or injury they may be completely blocked [illegible]etion of the testes going on as usual, and remaining pent [illegible] those glands without any direct means of exit.

In such cases as these, sexual intercourse will either be unattended with any kind of emission, or, if fluid is ejaculated, it cannot contain spermatozoa and be fertile, but must consist only of prostatic fluid, or the secretions from the vesiculæ seminales. These are cases that have not yet attracted much attention from the profession, but of their existence there can be no doubt. The obstruction may be suspected when we find the testicles enlarged, painful, and tense, and yet no emissions following sexual intercourse.

When we bear in mind the frequency of swelled testicle and enlarged inguinal glands, instead of being surprised at the occasional occurrence of these obstructions, we may rather wonder that they do not occur more frequently. Happily, nevertheless, impotence depending upon non-emission from such causes is rare. Where one testicle or one epididymis or one chord only is affected, the other will carry on all the proper functions. When both chords are blocked up the testes will probably diminish in size until we have hopeless impotence, arising from atrophy of these as well as obstruction of the vasa deferentia. Such cases, I fear, must be considered beyond the reach of our art.

Among the derangements or disorders of the act of emission, must be classed that very frequent one, which has been so often referred to in preceding pages, viz.:

SECT. III.—NOCTURNAL EMISSIONS OR POLLUTIONS. WET DREAMS.

Instead of taking place only during connection, emission may occur at night. The surgeon is usually consulted for cases presenting as nearly as possible the following symptoms:—Patients will tell him that, though leading a continent life, they suffer from emissions at night, and that these generally occur during a dream, and that the penis is at the time in a state of erection.

Great alarm is often expressed by patients who suffer in this way; but I believe that such emissions, occurring once in every ten or fourteen days, are in the nature of a safety valve, and even conducive to health in persons who do not take enough exercise, and live too well; but it would be better for the adult to be free even from these; and I feel convinced that in one who does not allow himself to dwell on sexual thoughts, but takes strong bodily exercise, emissions will either not occur, or their occurrence may be looked for only very occasionally. It is when they occur repeatedly, and leave symptoms of prostration, with other ill consequences, that they require our attention.

It will be well to bear in mind, while we are considering [illegible] phenomena, the nature of emission with relation to the will—[illegible] is known on the very obscure subject of dreams.

"The emission of semen," says Kirkes, "is a reflex act governed by the spinal cord; the irritation of the glans penis, conducted to the spinal cord, and thence reflected, excites the successive and co-ordinate contractions of the muscular fibres of the vasa deferentia, and vesiculæ seminales, and of the bulbo cavernosi, and other muscles of the urethra; and a forcible expulsion of semen takes place, over which the mind has little or no control, and which in paraplegia may be unfelt."[1]

The same author further remarks,—"Now, although the reflex movements from the cord may be perfectly performed without the intervention of consciousness or will, yet they are amenable to the control of the will, and we see in this the admirable adaptation to the well-being of the body. Thus, for example, the respiratory movements may be performed while the mind is in other things fully occupied, or in sleep powerless; yet, in an emergency, the mind can direct and strengthen them; and it can adapt them to the several acts of speech, effort, &c. Being for ordinary purposes, independent of the will and consciousness, they—reflex movements—are performed perfectly without experience or education of the mind; yet they may be employed to other extraordinary uses when the mind wills, and so far it acquires power over them."[2]

[1] Kirkes, p. 411.

[2] Ibid., p. 410, 4th edition.

"The emission of semen is a reflex act (that is, there is the necessary precedent of a stimulus), the independence of the will, and, sometimes, of consciousness, the combination of many muscles, the perfection of the act, without the help of education or experience, and its failure or imperfection in disease of the lower part of the cord."[1]

On the subject of dreams, Carpenter says, "We have hitherto spoken of sleep in its most complete or profound form; that is, the state of complete unconsciousness. But with the absence of consciousness of external things there may be a state of mental activity of which we are more or less distinctly cognizant at the time, and of which our subsequent remembrance in the waking state varies greatly in completeness. The chief peculiarity of this state of *dreaming* appears to be that there is an entire suspension of volitional control over the current of thought which flows on automatically, sometimes in a uniform coherent order, but more commonly in a strangely incongruous sequence. The former is most likely to occur when the mind simply takes up the train of thought on which it had been engaged during the waking hours not long previously, and it may even happen that in consequence of the freedom from distraction resulting from the suspension of external influences the reasoning processes may thus be carried on during sleep with unusual vigour and success, and the imagination may develop new and harmonious forms of beauty. The more general fact is, however, that there is an entire want of any ostensible coherence between the ideas which successively present themselves to the consciousness; and yet we are completely unaware of the incongruousness of the combinations which are thus formed. . . . . It has been argued by some, that all our dreams really take place in the momentary passage between the states of sleeping and waking; but such an idea is not consistent with the fact that the course of a dream may often be traced, by observing the successive changes of expression in the countenance of the dreamer. It seems, however, that those dreams are most distinctly remembered in the waking state, which have passed through the mind during the transitional phase just alluded to; whilst those which occur in a state more allied to somnambulism are more completely isolated from the ordinary consciousness. There is a phase of the dreaming state which is worthy of notice as marking another gradation between this and the vigilant state; that, namely, in which the dreamer has a consciousness that he is dreaming, being aware of the unreality of the images which present themselves before his mind. He may even make a voluntary and successful effort to prolong them if agreeable, or to dissipate them if unpleasing; thus evincing the possession of a certain degree of that directing power the entire want of which is the characteristic of the true state of dreams."—*Human Physiology*, p. 642.

[1]. Kirkes, p. 411.

The idea may originate in impressions derived from any part of the bodily frame, thus we find that indigestion is a very common cause of nightmare, and that an irritable state of the genital apparatus produces lascivious dreams.—*Carpenter, in Todd's Cyclop.*, p. 689.

Now the modified power of control by the will does, I believe, almost invariably exist in lascivious dreams, not that, after the orgasm itself has commenced, the will has much power to check the continuation of the muscular spasms and the ejaculatory efforts of the vesiculæ, though even over these, it has, when honestly exerted, no little control, being able to shorten as well as prolong the ejaculatory act.

But to put an entire stop to it, when once commenced, is apparently impossible. That the mere convulsive act itself is neither dependent on, nor subject to the control of the will, appears from the singular fact that criminals who have been hanged[1] frequently have an emission, probably arising from the violent shock to the medulla oblongata.

It is an error, as I have said, to suppose that the will has no control in these cases. It entirely depends upon *when* the will is exerted.

In waking moments, every man who has not debased and enervated his will is perfectly able to keep his thoughts entirely pure. It is of his own free will that he sins. Hardly less, as I shall go on to show, is his power of keeping his dreaming thoughts pure, if he goes the right way to work. Not at all less is it his duty and his true profit to endeavour to do so.

It should not be forgotten that it does not necessarily follow that emission has taken place because a man dreams that it has. Patients have complained to me that they have had sexual emissions during the night though there are no traces of anything of the kind in the morning, and what is more important they evince none of the general symptoms which would inevitably be present had this really happened.

These cases deserve great consideration, for they frequently arise from hypochondriasis, that strange psychological phenomenon which has often puzzled me as well as other surgeons. Where it is present it often retards convalescence, as the invalid cannot bring himself to believe that he is recovering his health and vigour as long as he thinks himself subject to nightly wet dreams.

There is a popular belief existing that it is dangerous to attempt to check emissions. This is as true and as false at the same time, as most popular notions are. It *is* dangerous mechanically to prevent ejaculation by pressure in the perinæum, or, as I have known, by a cord tied round the penis, for in these cases the semen is merely forced

[1] Donné, on the authority of Orfila, says, "Individuals that have been hung by the neck, have been known even after death to have an ejaculation, and a semi-erection; I have examined the semen emitted in this way, and I have found it filled with animalcules, and containing living zoosperms." (p. 303.)

back into the bladder, but not prevented passing from the vesiculæ seminales.

It is dangerous for a man to excite himself or be excited frequently and to check emission; but the danger lies rather in the excitement, than in checking the emission. It is *not* dangerous so to train the will, that emissions shall not occur, or if in spite of our will they do commence involuntarily, to shorten the duration of the emission, which in a manner all can more or less do.

Patients will tell you that they *cannot* control their dreams. This is not true. Those who have studied the connection between thoughts during waking hours and dreams during sleep, know that they are closely connected. The *character* is the same sleeping or waking. It is not surprising that, if a man has allowed his thoughts during the day to rest upon libidinous subjects, he finds his mind at night full of lascivious dreams—the one is a consequence of the other, and the nocturnal pollution is a natural consequence, particularly when diurnal indulgence has produced an irritability of the generative organs. A will which in our waking hours we have not exercised in repressing sexual desires, will not, when we fall asleep, preserve us from carrying the sleeping echo of our waking thought farther than we dared to do in the daytime.

Tissot, who wrote more than seventy years ago, says:—"Occupied with ideas relating to the pleasures of love, given up to lascivious dreams, the objects which the brain paints for itself produce on the organs of generation the same movements which would have been produced during our waking moments, and hence the ejaculatory act is physically produced instead of being so only in the imagination.— 'L'Onanisme,' p. 222.

The PROGNOSIS of an ordinary case is, if the patient will honestly work with the surgeon, very favorable. Even when nocturnal emissions are alarmingly frequent, occurring night after night, and sometimes more than once in a night, and perfectly prostrating the patient, still they are quite under the control of local treatment. But at a later stage, when the emission has become a confirmed habit a cure is not so certain.

The disposition in the system to repeat an act and establish a habit is very curious. We notice it in children who wet their beds. Another instance is that of going to stool at a particular hour. Once establish the time of the bowels acting, and they act with regularity. So with emissions, if they occur one night they are likely to occur the next, and the next. The secret of success is to *break the habit.* The sooner this is done the better, before it becomes imprinted on the system.

It is a fact so generally known that the reader need scarcely be more than reminded of it, that one nocturnal emission in a reduced

constitution often weakens the subject of it much more than connection several times the same night would a healthy person; and that erotic dreams attended with pleasure leave less weakness than when gratification is not experienced in them. Explain this as we may, the fact is undoubted; but it is no more to be wondered at than that persons will undergo great exertions and perform extraordinary feats when inspired by hope, and confident of success. We may say such results depend upon nervous influence—others call it courage. It is said, that persons so situated have a good tone of the system; that reaction takes place readily. Doubtless the brain has a great influence on the results we are describing, as well as in supporting the loss of semen which some systems have the power of renewing much more readily than others.

Preventive Treatment.—In strong robust young men the surgeon would do well not to treat as disease emissions coming on once or twice a week, but recommend the patient to avoid suppers, to abstain from tea, coffee, and tobacco, and to lie on hair or spring mattresses, instead of feather beds.

I recommend my patients to drink no fluid after dinner, supposing that meal to be taken at 6 or 7 o'clock. This, and regular evacuation of the bladder at bedtime, will singularly assist the treatment. A very little weak tea will be sufficient to relieve any great thirst, that may occur in the evening, but more than this should be avoided.

Another very valuable suggestion is to desire the patient to practise the habit of waking early in the morning, turning out of bed, and emptying the bladder. It is in the early morning, when the bladder is full, that emissions and erections take place. In such cases, if a patient rises at 5 or 6, and goes to bed early, he may altogether avoid emissions. I believe this precaution of keeping the bladder empty at night to be more important than almost anything else in the simpler cases, and that it will be usually successful. I have known an enema of half-a-pint of cold water, used at bedtime, to work well where other means have not produced satisfactory results. It has been said that sleeping between the blankets will prevent emissions, but I cannot say that I have any experience as to this remedy. Tying a towel round the waist, so as to bring a hard knot opposite the spine, will, by preventing the patient from lying on his back, often prevent emissions at night. It is doubtless quite true that the close observer of his own symptoms finds himself generally lying on his back when the emission takes place, but it is equally certain that emission may occur when the patient lies on his side, as in the following case. One of my most intelligent patient notices, that on suddenly waking on the occurrence of an emission, he finds himself lying on his left side, his legs and knees firmly drawn up against the abdomen, and the penis firmly impacted

between the thighs and abdomen. Trousseau, in the 'Gazètte des Hôpitaux,' Mai 15, 1856, recommends an instrument to pass up the rectum to press on the vesiculæ, and mechanically prevent the emissions. I have tried the plan on one or two patients, but was obliged to leave it off, as I found that it produced considerable irritation; and even if such clumsy contrivances answered, it would only be by causing the semen to pass back into the bladder, and make its exit when the patient micturated.

In the more obstinate cases mentioned under the head of Prognosis, page 156, the greatest watchfulness over the thoughts and actions during the day is absolutely essential. I find that there are patients (and very intelligent ones) who have had the greatest difficulty in surmounting the disposition the brain has to summon up and apparently revel in lascivious images. Such persons are not generally strong minded in anything; they express wishes, but have not the courage to employ the means which the medical man tells them they must use to carry out their purpose. And, most unfortunately for such persons, these frequent emissions react on the system, and render them more and more incapable of exerting proper self-control. It is in such cases that it is difficult for the medical man to cure, or rather extricate the patient. This is truly the flesh warring against the spirit.

Too many patients are under the impression that all their ailments may be removed by a dose of physic, and really disrelish the notion that it behoves *them* to do anything except take the draught. For such persons medical skill can do nothing, and they can expect to gain no relief. Cauterisation may indeed remove morbid irritability from the urethra, and in cases where the emissions arise from this local cause, there is reason to hope that the reaction on the brain may cease; and then, if the patient will co-operate with the surgeon, much good will result from the operation. But the operation alone is not sufficient. Constant supervision will be required; and if this is omitted, relapses are sure to follow. I found a valuable hint in Tissot, which should, I think, be followed in serious cases. It is this:—a man disposed to emissions should not fall into a second sleep, but should rise early, in which there is no difficulty if he goes to bed at a reasonable hour. No doubt can exist that emissions most frequently take place in this second sleep; and although a man awakes thoroughly refreshed from his first sleep, he may arise after having taken a second doze thoroughly prostrated. An early call, or an alarum clock, may cure many a patient better than all the preparations in the pharmacopœia. At first these early hours may disagree with him, but they soon become as natural as late ones were, and the patient feels a disinclination to lie in bed, equal to his old disinclination to get up early. Of course large numbers of patients will tell you that they feel so fatigued in the

morning, that they cannot get up. If more sleep is required—should be the answer—let it be taken in the daytime. It is very probable, that in some way or other the very feeling of fatigue complained of depends upon spasmodic action or nervous excitement induced by this second sleep.

It would be a curious and important question for physiologists to investigate why the second sleep refreshes us so slightly as compared with the first? On awaking the first thing in the morning, most persons, and especially convalescents, feel refreshed by their night's rest; but after going to sleep again, and rising say at ten, remain languid all day. Perhaps it may depend in a great measure upon the first sleep being sounder and quieter, and not being disturbed by the dreams to which those who indulge in the second are liable.

In the more intractable cases of seminal emissions I should be disposed, at least with people of any strength of mind, to attempt the following plan, which Tissot recommended as far back as 1790. That author says, that since to break the habit is the first object, it is as well to go to the root of it at once, and accordingly recommends the following plan. I have met with one instance in which its manful adoption was attended with perfect success. "An Italian gentleman, of very high station and character, consulted me for quite a different affection; but in order to put me in possession of all the facts in reference to his state of health, he related his history. He had been inconvenienced five years before with frequent emissions, which totally unnerved him. He determined resolutely, that the first instant the image of a woman, or any libidinous idea presented itself to his imagination, *he would wake;* and to insure his doing so, dwelt in his thoughts on his resolution for a long time before going to sleep. The remedy, applied by a vigorous will, had the most happy results. The idea, the remembrance of its being a *danger*, and the determination to wake, closely united the evening before, was never dissociated even in sleep, and he awoke in time; and this reiterated precaution repeated during some evenings, absolutely cured the complaint."[1]

This plan is founded on such true physiological grounds, that I feel convinced it must succeed in a great variety of cases. To carry it out, however, requires great firmness and resolution, and it will succeed only with those who have habitually exercised self-control.[2]

[1] 'L'Onanism,' p. 241.

[2] A letter I received on this subject some time ago from a very distinguished provincial physician is interesting, and corroborates the above statement as to the possibility of schooling the will so as to awake in time to prevent emission.

"I had no such success," he says, "as to satisfy myself (in overcoming the tendency to emission during sleep), until I adopted the plan of being lightly clad in bed (on a mattrass). When not in London studying, I never lay with more than a

CURATIVE TREATMENT.—When a patient consults me, suffering from the severer forms of the complaint, I almost invariably discover, on passing a bougie, a considerable degree of irritation along the canal. This it is that reacts easily during sleep on the brain, which by reflex action brings on spasm, and hence the frequent emission, which is, as stated at page 159, more or less under the influence of the will. In many instances, the passage of an instrument once or twice a week will suffice to remove the morbid irritability particularly if the treatment be accompanied with some slight astringent injection. It is singular to note the success of this treatment in cases that have resisted all other means previously adopted, such as tonics, &c.

When, however, this fails, and I admit it occasionally does, I generally have recourse to cauterisation (see page 196), and I find that few cases fail to yield to this treatment, which is attended with little or no pain when performed by a competent surgeon. Cauterisation gives that permanent benefit that nothing else often will, and I have never yet had cause to regret using it. Those who decry the above methods of treatment cannot, I venture to think, have employed them properly, for both theory and actual practice point them out, in my opinion, as the best means of checking the tendency. As soon as the irritability of the canal of the urethra has disappeared, the will can assert its force, and then, if the after treatment recommended at page 196 be followed, I am convinced that the health will rally, and it is often surprising to see how the whole physical condition of the patient will alter.

Successful as I have generally found this treatment, I must admit that even cauterisation will not, in every instance effect a cure. Every now and then I meet with exceptional cases where the irritation is not alone in the urethra, but either from neglect or from some strong hereditary tendency the habit has already, before any medical aid has been sought, had too serious an influence on the brain to be thus overcome. In-

single sheet on the bed in summer, and a sheet and coverlet in winter, and one blanket extra during keen frosts. Even with this the abomination used to come on about once a month. Indulgence in wine or ale always made the erection more troublesome; but brandy invariably was followed by emission during sleep, without a dream. . . . . . From what a medical friend told me that he had accomplished, I have learned so to school my mind during sleep, that I awake in time to prevent a catastrophe. The transition from the apparent reality of the dream to the consciousness that the scene is a dream which I must awake from, is very curious. The only occasions when I now suffer are after great fatigue, which involves a profound dreamless sleep. . . . . I do not know whether such things are common, but my father told me that he was very much troubled with wet dreams after he was sixty years of age, sexual desire and connection had ceased and did not return, yet the amount of the discharge was large and weakened him considerably.

I am,
Yours very sincerely,

W. ACTON, Esq. ——.

stances like these are the rare exceptions, and belong rather to the class of mental diseases, for the discussion of which this is not the place.

In the more severe cases of nocturnal emissions, by prescribing opiate enemata in the proportion of sixty or eighty drops of Liq. Opii sedativ. to an ounce and a half of fluid before going to bed, and following the plan recommended at page 159, a cure may generally be effected. In addition to this medical treatment, the patient should be advised to seek cheerful society, but at first to shun association with females. I need hardly add the obvious advice that he should, above all things, break off acquaintance with immodest women. His reading should consist of the light literature of the day, and strict injunctions should be given to abstain from the perusal of any book containing allusion to the subject of his complaint, or any work which would be likely to produce erotic ideas. I frequently have under my care persons who have brought themselves to the last stage of hypochondriacism by reading those pseudo-medical works so generally advertised in the daily papers.

SECT. IV.—DIURNAL POLLUTIONS OR EMISSIONS.

Those terms properly include any emission of semen, voluntary or involuntary, during the waking hours. The emission is not necessarily preceded by erection, or attended with pleasure.

Severe strictures have been made on the opinions of Lallemand and his followers on this subject. It is true that they have vastly overrated the importance of diurnal emissions, and confused with true seminal emissions discharges in which no trace of semen is to be found. These errors arose from the imperfect state of knowledge at that time. In the present day symptoms that were then considered very grave are little heeded. But after eliminating all sources of error, the fact remains that diurnal emissions of semen are a not unfrequent disorder; that they are occasionally attended with most lamentably serious consequences, and may usually be considered as sure marks of great injury already done to the constitution. This applies, however, to diurnal discharges which contain semen, and not *necessarily* to all discharges from the urethra.

In the strictly continent man in good health, who follows the rules of healthy and chaste living, little or no secretion from the urethra will be noticed. Where any such secretion is observed to proceed from the meatus, the immediately exciting cause is generally one of these three—*sexual excitement*, *defecation*, or *micturition*.

Discharges arising from Sexual Excitement.—In one sense all discharges of this kind take their rise from sexual excitement, for neither by common observation or the microscope can we detect fluid of any

kind habitually coming from the urethra at any moment, unless, the patient has been subject to some sexual excitement or other. And consequently in a state of health there can be no leakage (so to speak) of semen from the system. Under the influence, however, of sexual desire, a tenacious, transparent fluid frequently oozes from the meatus. Nervous patients pay great attention to this, and will tell their medical adviser a variety of circumstances that they have noticed attending it, and describe the qualities of the discharge with painful minuteness.

Instead of viewing this as wonderful or abnormal, it would be very surprising if, under excitement, some such discharge did not occur. If it is a sign of anything, it is a sign that the patient is potent, as the non-emission of a small quantity of fluid under excitement usually betokens a want of power.

If, however, under very slight excitement—friction of the trousers, &c.—a large quantity of fluid comes away, say a teaspoonful, and if this, instead of being an occasional occurrence, is frequently repeated during the day, or if it occurs without having been preceded by any erection, then the semen, prostatic fluid, or secretion from the vesiculæ seminales (for, on microscopical examination, it may be found to be or contain either or all of these), may be said to flow away in an *abnormal way*.

There are cases in which the slightest sexual allusion or thought—or the least exercise that tends to increase the susceptibility of the genital organs—such as riding on horseback, sitting in a carriage or a railway train, will occasion profuse discharge. In such a state of things medical assistance should always be sought, and more especially if the general health suffers, or the patient acquires that careworn haggard look which a skilled eye detects at once as connected with sexual derangement. Proper medical care will easily arrest the discharge if taken in time. But amenable as the special symptom is to cure, it must not be forgotten that, if the general health becomes seriously impaired, the restoration of that may be a far slower and more difficult matter.

Discharges during Defecation.—If the bowels are not in a confined state, they will be usually relieved without any secretion being forced from the urethra; but in some persons a hard stool will cause a small quantity of liquid to pass from the meatus each time the bowels are evacuated, or at least whenever any straining takes place. This must not be considered as an abnormal symptom; it depends upon the hardened fæces mechanically pressing on the prostate or vesiculæ seminales, and driving forward their contents, which thus exude from the meatus. As soon as the bowels cease to be confined this oozing ought at once to cease. When, however, each act of defecation is attended with the discharge of a considerable quantity of fluid from the urethra

the case is one requiring medical interference. As in the last case, excess is a sign of an unnatural state of things.

The best remedy for this is to relieve the habitual constipation. Mild remedies will often suffice. A little fruit taken before breakfast, or brown bread instead of white with meals, will frequently give great relief. Another very good plan for those whom it suits is to commence breakfast with a saucerful of oatmeal porridge.[1]

DISCHARGE DURING MICTURITION.—In a perfectly healthy individual, who has not been subject to sexual excitement, the urine ought to be passed clear to the end, the last drops being as transparent as the first. If, however, sexual excitement has been indulged in, the first as well as the last drops of urine may be somewhat thick, and, if collected and examined under the microscope, traces of spermatozoa may be discovered in them. Such a slight discharge, is not what should be stigmatised as a diurnal pollution. In cases, however, where the least amount of straining to make water, or indeed very slight efforts, invariably causes a certain quantity of thick fluid to exude after the last drops of urine have been expelled, and when the microscope shows that this fluid contains spermatozoa, and the general health suffers from its abundant expenditure, the medical man should at once be applied to.

I am convinced that a perceptible proportion of that class of persons who are constantly ailing rather than ill, whose health is weak, whose spirits are low, and who derive no benefit from tonics, change of air or doctors, are suffering loss of semen, either from marital or other sexual excesses, or in one or more of the ways just specified. I have more than once alluded to the fact that loss of semen (in whatever way caused) induces a peculiar train of symptoms that are very marked and common to all such cases. Treatment for affections of the stomach or the liver, or the heart or the lungs, is futile, as long as the system is being thus exhausted. Physicians frequently do not suspect that this is the cause of the patient's suffering; or if they do, hesitate even to allude to such a source.

[1] As many cooks do not understand how to make this Scotch dish, I append the following directions from Tegetmeier:—"Strew oatmeal with one hand into a vessel of boiling water (to which salt has been previously added), so gradually that it does not become lumpy, stirring the mixture the whole time with the other. After the requisite quantity has been stirred in—namely, about two large handfuls of coarse oatmeal to a quart of boiling water—the whole should be allowed to stand by the side of the fire, so as to simmer gently for twenty-five or thirty minutes. During this time it thickens considerably. As thus prepared it is usually eaten with the addition of milk. There are only a few places in London where a fresh supply can be depended on; that which has been three months in a baker's drawer is to be avoided. Bartrop's, in Holborn, and Simpson's, in Skinner Street, Euston Road, I know both to sell good fresh meal at a reasonable price per stone, and doubtless many others do the same."

I cannot help thinking that our ignoring of what is at least a possible cause of such symptoms is one of the causes of the success of the quacks who fatten on the fears of hypochondriacal or conscience-smitten patients. If the *truth* is forgotten or put out of sight, most pernicious falsehoods are tolerably sure to grow and flourish in this as in other cases.

DIAGNOSIS.—Grave errors have been committed in diagnosing these secretions. A discharge consisting only of mucus from the bladder, or of the phosphates, which in nervous subjects pass away like so much cream or milk, and in surprising abundance, is often taken for true seminal fluid, to the great alarm and serious detriment of the patient. These phosphatic deposits, which occur particularly at one time of the day, generally after breakfast, and most abundantly in damp weather, have been often mistaken for semen. Cases are often sent to me from the country, even by medical men, and I am told the sufferers labour under diurnal emissions, when, on examination, I find that it is only phosphates, and not semen, which cause the peculiar appearance in their urine. However, it is no wonder that these white secretions should alarm the patient; the hypochondriac fully believes that it is semen that is passing away; and curiously enough, the general depression which attends the profuse discharge of these deposits bears a close resemblance to that following loss of semen. Simple microscopic and chemical tests will, however, speedily clear up the difficulty.

Donné, who has made the microscopic examination of semen his especial study, says—"At the moment that semen is ejaculated, the zoosperms move about so rapidly that the eye can with difficulty follow each separate animalcule. They move in all directions in the fluid, just as so many eels would do, by means of their tails, overcoming obstacles in the current, avoiding obstructions, and in fact possessing and exhibiting the power of locomotion to the fullest extent. Little by little, however, their movements diminish in rapidity and energy. This depends on two causes—1st, by the actual diminution of the vitality of the spermatozoa themselves; and 2nd, by the condensation of the liquid in which they exist, and which evaporates. Their progression becomes more difficult, soon they only oscillate, and it seems as if they were held in consequence of their tails becoming fixed in the viscous fluid. They cease to move, and, in fact, die. I have, however, seen the movements of these zoosperms last for hours, even days, provided care be taken to protect the fluid in which they are from evaporation or from cold."—*Cours de Microscopie.*

Such appearances as the above are quite sufficient to distinguish semen from all other fluids under the microscope. But to the naked eye I know of no means by which one secretion coming from the urethra can be distinguished from another. Even when dissolved in

the urine, semen presents no particular appearances; and we cannot distinguish it from the mucus that is often suspended in the urine in the form of a cloud, entangling sometimes epithelial scales, and at other times semen.

PROGNOSIS.—"Diurnal pollutions," Lallemand says, "are (other things being equal) much more difficult to cure than nocturnal emissions; and seminal emissions which attend the simple passage of the urine are more serious and more obstinate than those which take place during the effort of straining in defecation. In a word, experience proves that the severity of spermatorrhœa is proportioned to the ease with which it takes place, and common sense would predict such a result." (Vol. i, p. 627.)

"In cases where the generative organs are still uninjured, and the constitution healthy, seminal emissions will be only voluntary, and if the digestive powers are good we may promise a speedy reparation. But if irritation has already seized upon the spermatic organs and an abundant supply of semen escapes daily, or several times a day, without the patient's knowledge, the digestion will become deranged, and the power of erection, as well as pleasurable sensation, will diminish." (p. 472.)

I have myself met with instances where pleasure was diminished, and the power of erection was certainly less. But I do not consider that even these symptoms are proof that the case is *pro tanto* incurable. On the contrary, in by far the greater number of patients all local distress or weakness, when appropriately treated, may, with little difficulty, be permanently removed.

TREATMENT.—The same or similar treatment to that already pointed out as the best for nocturnal emissions, should be followed where the disease is still in the condition of *diurnal emission* merely. It is then, to a very great extent, amenable to the will and to medical treatment. When it assumes the form of spermatorrhœa, the treatment detailed hereafter under that head should be adopted. (See pp. 196—201.)

CHAPT. III.—THE EMITTED FLUID SEMEN.

We now come to the third of the subjects above specified; that is, the secretion itself.

PART I.

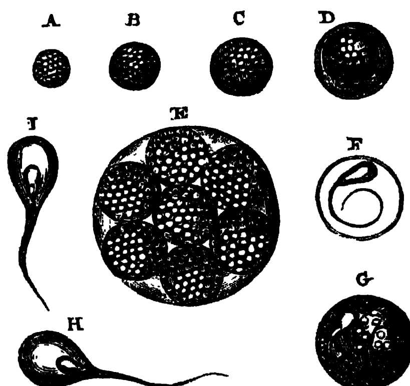
NORMAL FUNCTIONS, AND CONDITION OF THE SEMEN.

Composition of Semen.—"Pure semen," says Carpenter, "is a milky fluid of a mucous consistence, and neutral, or slightly alkaline reaction. The imperfectly developed spermatozoa are composed of an albuminous substance, the quantity of which diminishes with their progress towards maturation; so that the perfectly developed semen contains no albuminous compound. On the other hand, the principal component substance of the mature spermatozoa is the same with that which is the chief constituent of the epithelia, and of the horny tissues generally; namely, the 'binoxide of protein' of Müller. Besides this, the spermatozoa contain about four per cent. of a butter-like fat, with some phosphorus in an unoxidized state (probably combined with the fat, as in the phosphorized fats of the blood-corpuscles and of nervous matter), and about five per cent. of phosphate of lime. The fluid portion of the secretion is a thin solution of mucus, which, in addition to the animal matter, contains chloridé of sodium, and small quantities of alkaline sulphates and phosphates. The peculiar odour which the semen possesses does not appear to belong to the proper spermatic fluid, but is probably derived from one or other of the secretions with which it is mingled.

"The mode of evolution of the spermatozoa is such as to indicate that these bodies are true products of the formative action of the organs in which they are found, and cannot be ranked in the same category with animalcules. They are developed in the interior of cells, or vesicles of evolution, such as are visible in the seminal fluid in various stages of production (figs. F, G, H, I), and have been known under the head of seminal granules.

"These appear to have been themselves formed within parent cells, which are probably to be regarded as the epithelial cells of the tubuli seminiferi, constituting, like the analogous cells of other glands, the essential elements of the spermatic apparatus. These parent cells are sometimes observed to contain but a single vesicle of evolution, as shown at D; but more commonly from three to seven are seen within them, as in E.

"When the vesicle is completely matured, it bursts, and gives exit to the contained spermatozoa. The spermatozoa are not normally found



A, B, C. Single vesicles of evolution, of different sizes, from the seminal fluid of the dog. D. Single vesicle, within its parent cell. E. Parent cell, enclosing seven vesicles of evolution. F, G. Vesicles containing spermatozoa in process of formation. H, I. Spermatozoa escaping from the vesicles. (Copied from Wagner and Leuckardt.)

free in the tubuli seminiferi, although they may be there so far advanced in development, that the addition of water liberates them by occasioning the rupture of their envelopes. In the rete testis and vasa efferentia the spermatozoa are very commonly found lying in bundles within the parent cells, the vesicles of evolution having disappeared; and they are usually set free completely by the time that they reach the epididymis, though still frequently associated in bundles. The earlier phases are occasionally met with, however, even in the vas deferens."[1]

That the essential elements of the spermatic fluid are the spermatozoa, may be reasonably inferred from several considerations. There are some cases in which the liquor seminis is altogether absent, so that they constitute the sole element of the semen; but they are never wanting in the semen of animals capable of procreation, though they are absent, or imperfectly developed, in that of hybrids which are nearly or entirely sterile. Moreover, it may be considered as certain that the absolute contact of the spermatozoa with the ovum is requisite for its fecundation. This appears from the fact, that, if the spermatozoa be carefully removed from the liquor seminis by filtration, the latter is entirely destitute of fertilising power. Hence the presence of the liquor seminis must be considered as merely incidental, and as answering some secondary purpose either in the development or in the conveyance of the spermatozoa.

[1] 'Human Physiology,' p. 791, fifth edition.

Müller says—"Not only are spermatozoa absent from the semen of many animal, and particularly of birds—except at the pairing time—but the development is imperfect in hybrid animals, which are generally incapable of reproducing their kind, or at most pair with individuals of one of the unmixed species, and produce forms which then return to the original fixed type. Hebenstreet, Bonnet, and Gleichen, all failed to detect spermatozoa in the semen of the male mule." (Vol. ii, p. 1478.)

SECRETION OF SEMEN.—Carpenter says, in his 'Comparative Physiology,' p. 533—

"The development of the spermatozoa is, in most cases, periodical, man and most of the domesticated races being the only animals in which there is a constant aptitude for procreation. The spermatic organs, which remain for long periods in a state of atrophy, at particular times take on an increased development, and their product is then formed in great abundance."

The secretion of semen takes place slowly in the continent man—so slowly that, in fact, in many instances, I think little or none is formed in healthy adults whose attention is not directed to sexual subjects, and who take a great deal of strong exercise. The same may be said of animals that are not allowed sexual congress.

QUALITY OF THE SEMEN.—Semen, as we have said (p. 141), when first secreted, is not the same elaborated fluid which we find in the *vesiculæ seminales*. The development of the spermatozoa in their full numbers and vigour is not completed till the semen has reached, or has for some time lain in, the vesiculæ seminales. Immediately after its first secretion, the semen contains none of these bodies, but only granules and those round corpuscles which are known as seminal corpuscles, like large nuclei enclosed within parent cells. Within each of these corpuscles or nuclei a seminal filament is developed by a similar process in nearly all animals. Each corpuscle or nucleus is filled with granular matter; this is gradually converted into a spermatozoid, which is at first coiled up, and in contact with the inner surface of the wall of the corpuscle.—*Kirkes*, p. 630.

With respect to these vivifying agents, the spermatozoa, the microscope shows that specimens of semen differ much; that in some persons it is, so to speak, permanently immature, and that in other instances it may be so temporarily.

Whether the semen is secreted as required, or stored up, is somewhat doubtful. On the whole, it seems to me, after considerable investigation, pretty clear that the semen is stored up and elaborated in the vesiculæ seminales. It is tolerably certain that the testicles do not necessarily go on continually secreting, but cease when there is no further occasion for their action. What makes this very probable is the fact that the vas

deferens is generally found empty in men who have been long removed from the society of women. As the semen is secreted in the testes it is, I believe, pushed forwards into the vasa deferentia, and thence is deposited in the vesiculæ seminales, and, while there, mixed with the secretion of these organs, and is then ready for use at an instant's notice. It is owing, I believe, to its previous secretion, elaboration, and storing up, that emission occurs under slight mental or physical causes. If semen were not thus ready at a moment's call, much more excitement than that usually required to produce nocturnal emission would be necessary to cause ejaculation. In many animals this storing up does not and cannot occur, as they have no vesiculæ seminales. But in most of these cases there are means for attaining the same end—the elaboration of the semen—as, for instance, the dilatation of the vasa deferentia. Thus, "In the horse this portion of the duct is extremely thickened by the occurrence of numerous glandular cellules in its walls. Much the same condition is met with in the bull. In the elephant each vas deferens, when it arrives at this point, enlarges into a cavity of considerable size, which it is evident may readily, and no doubt does really, fulfil the function indicated by the words vesiculæ seminales."—*Pittard*, '*Cyclop. of Anat. and Physiol.*,' vol. iv, p. 1431.

A very important difference, however, between most animals and man is, that man has no rutting season. Man may require his semen at any moment; and the vesiculæ seminales supply his need. Most animals, on the contrary, requiring semen only for a short time, produce enormous quantities with great rapidity, and probably expend most of it as it is secreted. The periodic enlargement of the testes, and the other changes noticed at the rutting season, supply this requirement. The animal system answers wonderfully to these sudden demands. We observe a similar process when nature is called upon for sudden and extraordinary supplies of horn or bone. Bone, we know, grows very slowly under ordinary circumstances; it is often deposited round fractures in less quantities than we wish it; yet such is the lavishness of nature when called upon, that a stag's antlers will be replaced fully in eleven weeks.

The injected preparation made by John Hunter of the testes of animals that have a rutting season, shows how a healthy male may secrete an almost unlimited quantity of semen for a short time. It should, moreover, be borne in mind that the animal has two testes, only one of which probably is drained at a time, and a large quantity of semen is probably hoarded up in the testes and vasa deferentia.

THE QUANTITY OF SEMEN ACTUALLY EMITTED IN EACH SEXUAL ACT IN MAN amounts, generally, to two teaspoonfuls or one, according as the male has been continent or not. Of course, the whole of this emission does not consist only of pure semen. The secretion, as it leaves

the meatus, is a heterogeneous compound. Pittard thus describes it:—"Some dilution, some addition to the volume, seems necessary in order to obtain an efficient injection of the life-giving fluid. And the quantity actually emitted by a man amounts, by all accounts, to two or three drachms. There has, therefore, been an addition somewhere. The prostate has doubtless contributed its share; the tiny glands of Cowper theirs; the urethra has given its mite of mucus, more mucus is waiting in the vagina; and I believe that the vesiculæ are not behind in adding a portion of their ready-formed contribution to the general stock. The spermatozoa, huddled and crowded in countless millions in the vas deferens, are now able to disport themselves at ease in the congenial medium, and the number contained in a few drops of pure semen would be sufficient to people abundantly several drachms of fluid."—*Pittard, in 'Cyclop. of Anat. and Phys.,' article "Vesiculæ Seminales."*

INFLUENCE OF SECRETED SEMEN ON THE SYSTEM AT LARGE.—It is a generally received impression that semen once secreted can be reabsorbed into the circulation, giving buoyancy to the feelings, and the manly vigour which characterises the male. This opinion, perhaps, has to some extent given rise to the celibacy of the priesthood.

In the article on eunuchs in the 'Dictionnaire des Sciences médicales,' p. 448, it is stated that no eunuch can now be received into the priesthood of the Catholic Church; "for although," adds the writer, "priests are required to observe a moral eunuchism, inasmuch as they must be bachelors, still they must have the merit of resistance to the thorn of the flesh, to obtain *la palme de la récompense.* There are, moreover, other considerations. Not only has it been desired to disembarrass him from the cares of a family, as the shepherd of souls, in order that he should charge himself with the great flock, but it has been intended to give to the priest a great moral energy, the result of chastity and celibacy, in order the better to direct other men. In fact, who is ignorant that the semen, reabsorbed into the animal economy, when it is not emitted, augments in an astonishing degree the corporeal and mental forces? This powerful vital stimulant animates, warms the whole economy, places it in a state of exaltation and orgasm; renders it in some sort more capable of thinking and acting with ascendancy—with a superiority, as we equally observe amongst animals in the rutting season.

"This state contributes so much to courage and vigour that the athletæ and gladiators were forbidden sexual intercourse from this cause, and the same was recommended to warriors: Moses directed the Israelites in war time not to approach their wives."

It was some time before I ventured to advocate the doctrine of the reabsorption of semen into the system. There, are, however, many

facts which it is quite impossible, as it seems to me, to explain without believing that semen is really absorbed.

The effect of castration on the system is almost sufficient, alone, to lead to the inference that semen is reabsorbed. That semen has an influence on the system is obvious, from the marked differences between castrated and non-castrated animals. These differences cannot depend upon anything retained in the blood, and not excreted. The vigour of the uncastrated animal must depend upon the testes secreting semen—that is, taking its element from the blood. This semen is slowly secreted by the testes, and passes slowly along the vasa deferentia towards their terminations, which are dilated, and some passes into the vesiculæ seminales; there and along the course of the vasa deferentia absorption probably takes place, if at all.

Still although some such absorption occurs, the amount of it has, no doubt, often been exaggerated.

In the present state of science we are unable to believe with Haller, that "the greater part of the semen—that which is the most valuable and the strongest smelling, that which has most force—is pumped back again into the blood, and there produces, as soon as it reaches the circulation, changes the most marvellous—the beard, the hair, the horn; it changes the voice and the manners; for age does not produce these changes in animals, it is the seminal fluid alone which can effect this, as we never remark these changes in eunuchs."—*Primæ lineæ Physiol.*, § 790.

Accurate observation and science rather teaches us that semen with its spermatozoa is probably not abstracted *in toto* or directly either into the venous or absorbent system. Most probably, when once secreted, it may, like other secretions that have not a free outlet, undergo fatty degeneration in the tubuli, and be carried away like other effete matter by the absorbents.[1]

[1] As competent authorities may differ on this subject, I subjoin the opinion of Kölliker. He says—"There are no certain facts in favour of an absorption of the semen when formed, which could only take place in the *vasa deferentia* and *vesiculæ seminales*; for what is observed in animals after the rutting season is over, has no reference to this point; and the very circumstance that in the situations above mentioned, no traces of a disintegration of the semen are ever found, appears to be very much opposed to such a supposition. At the same time, however, it is, perhaps, unquestionable that, without seminal evacuations, a formation of semen may be possible; for it is sufficiently established, that a rich heating diet, and an unsatisfied sexual excitement, often produces a turgescence of these organs, attended with painful sensations, and most probably with a formation of semen. The subsequent removal of this fulness does not, however, appear to me incontestably to prove any absorption; because a difference in the quantity of blood in the testes, and the passing of the *semen* into the *vasa deferentia*, are sufficient to account for the restoration of the usual condition." ('Manual of Histology,' p. 241.)

If I were asked how does the system rid itself of the superabundant semen, I should answer first in the words of Kölliker:

"In Man the capability of producing semen, assuredly, always exists; although it does not appear to me to follow from this that *semen* is being continually formed, and that what is not emitted undergoes absorption; and consequently it seems justifiable to suppose that the seminal tubes secrete *semen* only when the secretion has been partially evacuated externally—either in consequence of sexual congress or of seminal emissions—and an excitement of the nervous system has caused an increased flow of blood to the testis."—*Manual of Histology*, vol. ii, p. 241.

If this be the case, then we have not to account for much secretion in continent men. In others, I believe, nocturnal emissions will carry off a good deal; the effects of defecation and micturition will also dispose of some. But, admitting all this, I think we must infer that even in the testis itself absorption must take place, as we notice that the semen is secreted and disappears when the vasa deferentia are tied, or when inflammation has blocked up those canals, so as to prevent the egress of the spermatic fluid.

I was lately (1864) consulted by an eminent physician who had very accurately observed his own symptoms. There was a turgid condition of the testes, attended with pain. This gentleman told me that formerly, while leading a continent life, nocturnal emissions had occurred; but that latterly, when his wife was away from home, no emissions took place, and the testicles had become enlarged and painful. He considered this condition arose from their being, as it were, choked with semen, and had experienced, he said, great relief from occasionally taking Epsom salts and magnesia. My own opinion, however, was, as I told him, that his symptoms probably arose simply from ungratified sexual excitement.

It may be interesting if I add here a few facts with regard to animals which may seem to throw a light on this at present obscure subject. Sir Philip Egerton says—

"Fawns, when cut prior to the formation of any horn—that is, within a week or so after birth—both testes being wholly removed, with a portion of the cord (vas deferens) also, will never bear horns, however long they may live; but if the bodies of the testes only be taken away, the "knob" (epididymis) being left attached to the cord, the animal will have horns, and renew them annually, the shedding being always rather later in the season, and the velvet covering remaining for a somewhat longer period on their surface than with the entire buck; and, further, they will be more slender in the beam, and more porous in their internal structure. These semi-castrated—if I may so style them—animals will go into rut, but not to the degree which produces emaciation; nor does the great thickening of the neck

occur which is so characteristic in the perfect animal during that peculiar season; nor are they capable of procreation. When the adult buck is castrated, the horns are shed shortly afterwards, and renewed; but the persistent periosteum, or 'velvet,' never separates from their surface, and the horns do not again fall, but remain attached during any period the animal may survive. These permanent antlers are often more developed than those produced by entire bucks of equivalent age, which I think may be well accounted for from the fattened state, and the longer influence, from the continued adherence of the vascular integument by which the horns are formed. I may here observe, that circulation continues in the bone or horn after the periosteum has separated, and that, diminishing by degrees, first from the points, the vessels become obliterated, and vitality therefore ceasing, it is cast off."—*Gascoine*, "*On Castration of the Cervidæ*;" '*Proceedings of the Zoolog. Soc.*,' *June*, 1856, p. 156.

I have attempted to settle the question of the influence of semen on the system, by inquiries amongst those who have the largest opportunities of studying the subject amongst entire as well as gelded animals, with relation to the enduring qualities in males and females, and this is the information I have arrived at:

There can be no doubt that entire horses are capable of undergoing more work than geldings. It is a saying in Norfolk, that a stallion is equal in draught to one gelding and a half. One such horse is often kept on a farm, and works a certain number of months in the year during the season. The farmer then puts him by, and receives thirty or forty pounds for his mounting services. Such entire horses are not, however, always tractable, which is the reason we do not employ them more frequently in England. And the correctness of this opinion has been corroborated by one of the best and boldest riders in England, who tells me he has seen and ridden entire horses, but they soon shut up in the hunting field; they grow sulky, and refuse to go. He says on this score they are objectionable; and he gives a stallion a wide berth, as they bite occasionally, and are very vicious. Besides, their tempers are generally uncertain. Although their endurance might be good, it would be rather in draught, he should think, that they might be used. Experience has taught him that they are not adapted for hunting, although they may do for hacks; and here often the same bad temper interferes. He has ridden good geldings as well as good mares, and cannot say which he prefers.

At Tattersall's, a gelding is always worth, *cæteris paribus*, £5 more than a mare; this is probably because a mare is liable to kick at time of horsing. I myself object to drive mares on this score, as no one can be sure of their tempers at these moments.

I was talking the other day to the manager of a large cab company,

and remarking on the number of mares the company possesses. "Yes," said he, "geldings, we find, are unequal to do the thirty miles a day we expect out of our Hansom cab mares, and we purchase only this description of animal, as suited to our work."

Any one who has travelled much in France must be aware of the fact that stallions are used by preference for all draught purposes; and by means of hard work, and driving in teams together, they are made very gentle, even although they are well fed and in excellent condition.

PART II.

DISORDERS AFFECTING THE SEMEN.

We now have to consider the abnormal and unhealthy conditions which, by influencing the semen, may interfere with the due performance of the sexual act.

SECT. I.—INFECUNDITY—UNFRUITFULNESS—BARRENNESS.

Though the terms are often used loosely as synonymous—"want of power to produce its like" (Barclay)—*unfruitfulness* (*infécundité*) is not impotence. A man may be unable to beget children, and yet not be impotent, though an impotent mán is, of course, unable to beget children.

This state may last a short time, or it may be permanent. Rest may give the semen time to become perfect, or ripen, and the spermatozoa will appear and become mature. Stricture, again, as we have seen, may make a man practically sterile, and so may other affections of the testes or generative organs. Not that infecundity—meaning by that term the lack of children—necessarily rests with the man alone. The cause of non-impregnation may be wholly or partially in the female.

INFECUNDITY IN THE MALE.—Science is very deficient in any accurate examination of the state of the seminal secretions. It is a field still open to the examination of strict observers, and would amply repay the trouble.

Dr. Davy, Assistant-Inspector of Army Hospitals, at the General Military Hospital at Fort Pitt, published in 1858, in the 'Edinburgh Medical and Surgical Journal' for July, vol. xl, page 1, a very interesting examination of twenty post-mortem appearances of men who, dying of various diseases, were examined by him.

From this paper I have condensed the following table. The details

are reported at great length, as well as the causes of death; the post-mortem appearances, not only of the organs generally, but a minute examination of the secretions found in the vesiculæ seminales, as well as the microscopical character of their contents, are given.

The object-glass used was one of one-eighth inch focal distance, constructed by Moss.

No. in Monograph.	Age.	Condition of Vesiculæ Seminales.	Condition of Vasa Deferentia.	Examined hours after death.
4	20	Slightly viscid; brown tint	Starchy	11
10	20	Starchy, and gelatinous	Few animalcules; not brown	4
11	27	Partly thick, and partly thin secretion	——	10
14	27	Few spermatozoa, but globules	Healthy, with few spermatic animalcules	32
15	27	Gelatinous; well-formed animalcules	No distinct animalcules, globules	12
13	29	Gelatinous, thick, globules	No fluid in	3
1	30	Similar to that in vasa def.	Numerous animalcules in active motion	6 and 48
17	31	Fluid thick at fundus, in the interior fluid	Globules and fragments	27
5	32	Fluid opaque, purulent	Cream or purulent appearance	16
19	30	Mucilaginous; animalcules numerous	Cream-like globules	22
8	32	Purulent; animalcules abundant	Few animalcules	32
9	33	Small in quantity, brown, opaque	Dilute, purulent — animalcules few	15
12	33	Small in quantity; no animalcules	Small particles; large globules	26
16	33	Globules; no animalcules	Minute globules; no animalcules	6 and 36
6	39	Showed no animalcules; no globules	Purely purulent, with globules; no animalcules	2
3	39	Gelatinous; no animalcules or globules	Of a cream or purulent colour; no animalcules	6
20	41	Mucilaginous; many animalcules	Particles, but no animalcules	38 and 58
7	42	Slightly opaque; abundant animalcules	A few animalcules	37
18	49	Animalcules abundant, dead in seventeen hours	Abundant animalcules, lively ten hours	10 and 17
2	57	Abundant vestiges of animalcules; few distinct	Purulent; animalcules abundant, dead	5

It would appear from the above examinations that there is but little difference in the *microscopic* character of the fluid found in the vasa deferentia and in the vesiculæ seminales.

In the vasa the *quantity* is smaller, and appears to be in transition

from the testes, where it was secreted, into the vesiculæ, where it is retained, and mixed with other secretions.

The fluid found in the vasa deferentia is generally creamy or purulent looking, and is liquid and small in quantity. That found in the vesiculæ is more abundant, of a brownish colour—the brown tint increasing after death—and is occasionally tinged with blood. This last, however, may depend upon post-mortem appearances. The two vesiculæ may differ in the quantity of fluid they contain. One may be empty, the other more or less distended.

In consistence the fluid in the vesiculæ varies, being sometimes thin like starch, but more frequently thick, viscid, and gelatinous. After standing a few hours it separates into two parts; the one which subsides being opaque, while the other is transparent; the latter is copiously precipitable by alcohol, and becomes almost gelatinous.

From the above table it appears that the *spermatozoa*, or spermatic animalcules, were found equally in the vesiculæ seminales and in the vasa. It is curious to remark that, in all the cases in which spermatozoa were found in the *vasa deferentia*, similar animalcules were noticed in the *vesiculæ seminales*. In cases in which the body was examined a few hours after death the spermatozoa were found alive, and moving actively, while in a few hours later they were motionless and dead, and warmth had no effect in reanimating them. In some cases the animalcules were not perfect, portions only of imperfect spermatozoa being found. In other cases no animalcules could be discovered either in the vasa deferentia or vesiculæ; they were replaced by large or minute globules, small particles, or fragments. The age of the individual appeared to have little to do with this condition of the spermatozoa, or indeed with their presence, numbers, or total absence. It is curious further to remark, that although spermatozoa were found frequently in the vesiculæ and vasa deferentia, they were only found twice in the testes. The fluid expressed from the testes was transparent, generally contained globules nearly equal in diameter to the blood-corpuscles, and invariably contained dense particles, apparently spherical, from ten to fifteen times smaller.

"Dr. Davy thinks, first, that chronic wasting diseases terminating in death arrest the secretion of the testes, or the production of those animalcules on which there is much reason to believe the active powers of the semen depends. Secondly, that the contents of the *vesiculæ* and *vasa deferentia*, under the influence of disease, retain their characteristic qualities longer than the contents of the tubuli; and, thirdly, that there is least *fluid* in the vesiculæ and in the vasa deferentia, and that it is most altered in instances of chronic diseases of the abdominal viscera, and especially of the intestines."—*Edinburgh Med. and Surg. Jour.*, vol. 1, p. 14.

Dr. Davy considers that, admitting the fact that the vesiculæ are, like the gall-bladder and bladder of urine, recipients, it may be viewed as a fortunate circumstance in our economy, and admirably adapted to the condition of man. Like the bile or the urine, so the spermatic fluid in the healthy adult appears to be in constant process of secretion, and to pass as it is formed into its appropriate reservoir, from which, without disturbance of the system, in a state of continence, it is either passed out and voided during the act of alvine evacuation, or is in part absorbed.

"Mr. Hunter, in accordance with the opinion which he had formed of the use of the vesiculæ, did not admit this. He believed that the fluid rather accumulated in the testes, and gave rise there to annoyance, requiring its evacuation by a disturbing act—a dangerous doctrine, and one for which there is, to modern science, no sufficient evidence. In opposition to the doctrine of Hunter, I may further state, that I have frequently examined microscopically the fluid from the urethra, following the alvine evacuations, and I have always found it, in a healthy person, abounding in animalcules, the majority of which have always been dead; and thus, perhaps, seeming to indicate that the vesiculæ are *cloacæ* as well as reservoirs, and are essentially designed for man to enable him to control and to exercise that moral check on the passions by which he should be distinguished from brute animals, and without which no considerable advance can be made in civilisation or in elevation of individual condition and character."—*Edin. Med. and Surg. Jour.*, vol. 1, p. 14.

The most obvious deduction from the foregoing inquiries is that the seminal fluid varies much in different subjects, at different times, and at different ages. Thus it may be more or less matured and elaborated, and it may be secreted in larger or smaller quantities. I do not think sufficient attention has been paid to these circumstances. The quality of the semen, and the exhaustion of the system which secretes it, must have a great influence on the progeny. May not the fact observed by all ages, that the children of great men are not usually equal to their sires, depend among other causes, upon deterioration of the impregnating fluid in the parent from the great mental demand upon him at the time impregnation took place? May not many of the weedy horses we see be the fruit of an exhausted and overworked sexual system in the travelling stallions, their sires?[1] We may assume generally that to

[1] During the last summer, I have attempted to procure evidence on this subject, particularly with regard to the breeding of horses. The difficulties are naturally great. Owners of stallions are loth to believe that weeds can depend upon this cause. When a celebrated horse can fill his list of forty-five mares, at thirty-five guineas a mare, I fear the pecuniary consideration will make the owner blind to the supposition that his horse's powers must be exhausted. But I think the owners of mares should be the persons to decide the question. As far as I can learn, it is the

obtain perfect and fertile semen some rest must follow each sexual effort.

To effect impregnation certainly, and for the semen to be not only fertile but capable of producing healthy and perfect offspring, it is indispensable that it should remain and be matured in the vesiculæ seminales; in favour of which use of these organs we may quote the authority of *Kölliker*, who says—"In common with many other observers, I have so frequently seen spermatic filaments in the *vesiculæ seminales*, that I should describe their occurrence there as normal, and assign a double function to the seminal vesicles; viz., its principal one, of affording a special secretion, and also that of acting as seminal reservoirs." (p. 232.)

Infecundity, however, does not depend wholly on the male. In many instances no doubt can exist that the fault is with the *female.* The commonest female cause of sterility is, as we might almost have expected, obstruction of the generative canal, from various causes.

Perfect occlusion of the os uteri may arise as a consequence of disease. Again, we meet with it only partially blocked up, from the canal being so devious that, though the menstrual secretion may be able to pass out, the semen cannot find admittance, at least, in time to impregnate. Or, again, the os may be temporarily closed by a stiff glairy mucus, and until this is removed and prevented from again accumulating, impregnation cannot of course take place.

It is not my intention here to speak of all the causes of sterility in the female. Those desirous of learning more on this subject must consult my larger work on the urinary and generative organs. It must not, however, be supposed that mere mechanical obstruction is the only cause of sterility in the female. Many others, effectual beyond a doubt, but very mysterious in their origin, undoubtedly exist.[1]

In considering the subject of sterility, it should not be forgotten that idiosyncracies exist in all animals. A male and female may be per-

object of all owners of race-horses, to get their mares served as early in the season as possible, so that the mare drops her foal as soon after January, as possible. A two-year-old born in January is better able to compete with his compeers than one foaled in March; at this age, a couple of months tell. As a consequence, the stallion, if a celebrated sire, is called upon to serve in a short time a large number of mares. Now supposing forty-five mares, each to be mounted once, at least, and several every nine days until stinted, it is hardly conceivable but that the quality of semen emitted by the horse should deteriorate after so enormous an expenditure.

[1] Donné has shown, that the mucus coming from the os uteri is alkaline, so alkaline sometimes, that, in one of his experiments the contact of apparently healthy uterine secretion, in a few seconds, killed several hundred spermatozoa. Blood, it seems, does not kill the spermatozoa, but urine does, although not very rapidly. (See '*Cours de Microscopie par Donné*,' pp. 295, 298.)

fectly potent and fertile, and yet be unable to breed together. In fact, the semen of one male, from some hidden cause, will not impregnate a particular female, though it will others. This phenomenon occurs also in the vegetable world.

In Mr. Darwin's book on the 'Origin of Species,' there are some curious experiments mentioned bearing on this question. "Thus one tree will not take (be grafted) on another, apparently from differences in their rate of growth, in the hardness of the wood, in the period of the flow, or nature of their sap. On the contrary, great diversity in these very particulars, and even in more important ones, are not infallible tests. One may be woody and the other herbaceous—one evergreen and the other deciduous—one the native of a hot climate, the other of a cold one—and the grafts from one on the other may succeed. The pear can be grafted far more readily on the quince, which is ranked as a distinct genus, than on the apple, which is a member of the same genus. Even different varieties of the pear take with different degrees of facility on the quince; so do different varieties of the apricot and peach on certain varieties of the plum." (p. 261.)

"Sterility may be produced by the attempt to cross between very different races. An embryo may be developed to a considerable extent, but the mother's system never recovers the disturbance caused by the attempt to unite two organizations so widely unlike. This often happens, according to Mr. Hewitt, in attempts to cross among gallinaceous birds." (p. 264.)

That one horse will fail to impregnate a mare, while she will prove in foal by another, is well known to breeders. During the season of 1864, I sent a mare several times to be served by a particular horse, but without success, while, on being put to another, she was immediately impregnated. I observed the same in the case of a very celebrated high-bred short-horned bull, in my own neighbourhood, which, although he mounted cows, did not impregnate them.

SECT. II.—UNGRATIFIED SEXUAL EXCITEMENT.

Just in proportion to the degree of uneasiness caused by the presence of an excess of semen in the organs is the relief experienced after its natural, or, so to speak, legitimate emission. As has been already said (p. 94), regular and moderate sexual intercourse is, at the adult age, undoubtedly, on the whole, of advantage to the system at large. But the mere excitement of the sexual feelings when not followed by the result which it should produce, is, as has also been said, an unmitigated evil. I believe that much suffering and many ailments arise in great measure from the repeated and long-continued

excitement of the passions while the patient is unable to gratify them. I could mention many instances where I have traced serious affections and very great suffering to this cause.

I remember one very painful case in which the patient's wife—to whom he was passionately attached,—was the real cause of serious illness in her husband, by obdurately refusing to allow marital intercourse, for fear of having any more children (she had had several), although she otherwise kept up the semblance of familiarity and affection, and thus added very greatly to his suffering.

Few medical men would, however, venture to suggest such a cause for the sexual debility they meet with, but I am sure such cases are not unfrequent; and where the excitement is allowed to continue, all the remedies of the Pharmacopœia will avail nothing, and in the more severe cases, I fear that even entire abstinence from all causes of excitement will not ensure a cure. If once the consentaneous performance of what constitutes the sexual act is disturbed, the best medical treatment is not always efficacious.

Since the publication of the third edition of this Book appeared, my attention has been called particularly by patients to this cause of sexual ill-health, and it would appear as if it was common at all periods of life, and I can hardly say when it is most detrimental to health. There are certain persons who seem to consider that they may, without moral guilt, excite themselves or others by loose or libidinous conversation in society, provided such impure thoughts or acts are not followed by masturbation or fornication. I have almost daily to tell such persons that physically and in a sanitary point of view they are ruining their constitutions. There are young men who almost pass their lives in making casual acquaintances in the streets, but just stop short of seducing girls; there are others who haunt the lower class of places of public amusement and live, in fact, a thoroughly immoral life in all respects except absolutely going home with prostitutes. Both come to me suffering under various forms of ill-health, attributable alone, in my opinion, to this ungratified sexual excitement. Nor is this ailment confined to the young. There are old men who marry young wives, and who pay the penalty by becoming martyrs to paralysis, softening of the brain, and drivelling idiocy. Such pastimes as these, whether in the young or old, are certain sooner or later to do mischief. I am quite certain that many cases of the most intractable forms of impotence I have to treat arise from such causes. In the first place, these indulgences, which are thought so harmless, produce local mischief in the reproductive organs. Among the principal evils they cause is the weakening of that consentaneous action which should connect the excitement of the organs and the complete performance of the sexual act. In the next place, the excited nervous system, if it does not receive that shock which we have seen

attends ejaculation, suffers a longer and more severe strain, lasting often days or nights, and one which is repeated over and over again more frequently in fact than if emission had taken place. If after the preliminary excitement occurs, the control of the will shall have prevented emission the patient will very probably find that when he wishes it, emission will not follow erection. These practices are unnatural in the highest degree and cannot be carried on with impunity. Nature is sure, sooner or later, to inflict a severe retaliation.

SECT. III.—DISAPPOINTMENTS IN LOVE.

Disappointment or misplaced affections are frequently attended with most painful sexual consequences, even among men who are not usually thought very susceptible. In October, 1861, I attended a patient who came to me complaining that his health was breaking down, and that (as his medical attendant had told him) he was suffering from loss of semen. It appeared that he had led nearly a continent life ; and, after having by strenuous exertion attained a position of some eminence, had thought of marrying. Owing to circumstances of the exact nature of which I did not care to be informed, but for which he assured me he was not to blame, two or three serious engagements were successively formed and broken off. The last had come to an end on account of some difficulty on the important point of settlements. The young people, however, were thrown frequently in one another's way ; and although I urged my patient not to expose himself to any sexual excitement, he assured me there were professional reasons which rendered it impossible that he could absent himself.

His condition when I saw him was very sad. He seemed to have had a healthy frame up to that time. But he was beginning to find his memory not so good. On rising in the morning there was great languor, and a growing indisposition to transact his business. This symptom made him all the more anxious, as there was an hereditary disposition to mental affection in his family which in several instances had resulted in idiotcy. There seemed to be no morbid nocturnal or diurnal emissions ; my patient told me, with very few exceptions, he had led a strictly continent life, and that in these isolated instances the sexual act had been well performed.

All I could do was to point out to him the dangerous position in which he was placing himself, and the necessity for him to be more careful than others, if he would preserve his health and mind. In this particular instance I did not feel justified in applying any local treatment; nothing but a thorough change of habits was likely to be of any value. I recommended daily gymnastic exercise, with less

mental labour, and entire abstinence from all sexual excitement, if marriage with the lady was impossible. As long as such excitement lasted, I told him I had no hope that physic would do him any good.

I believe these cases also are much more common than is supposed, and I have selected one as a type of the ignorance and carelessness with which young men will injure their health by conduct which a very little knowledge would convince them is dangerous to the last degree. Of course this state of health may arise from other causes. But those many instances in which debility does undoubtedly follow from this cause serve to show that a man cannot with impunity disobey natural laws. Sexual excitement is intended to be followed by sexual gratification, and the pent up feelings, both physical and mental, will pretty certainly, as I have already said, revenge themselves on both mind and body in a way equally unexpected and destructive.

SECT. IV.—PASSING BLOODY SEMEN.

Occasionally patients not only complain of emission, but state that the semen is coloured red. I have very recently had such a case under my care. It occurred in a man about fifty, married, and who, as far as I could learn, had committed no excesses; he was surprised one night by an emission, to which he had not been previously subject, and, to his further astonishment, observed that the night-shirt was stained with blood. As soon as he could dress he came off to me; I could find nothing unusual in his urine, nor could I discover any lesion of the canal. Although this patient was under my eye for some days subsequently, no recurrence either of the bloody discharge or the emission took place. In other instances that have come under my notice, I am inclined to think that some mechanical injury must have happened to the penis during sleep, so as slightly to rupture the lining membrane. At any rate I doubt very much whether the blood was in any way mixed with the semen, except at the very moment of ejaculation.

Since my attention has been called to the subject, I have never been consulted by any one immediately after bloody semen has been passed, but every now and then patients tell you that they have passed bloody semen when connection has been often repeated. In books, allusion is made to the subject, and the occurrence of bloody semen is said to follow frequent masturbation, it may be so, but I have had no opportunity as yet of minutely examining the symptoms of any such case.

At page 215, the case of an elderly gentleman is mentioned, who passed bloody semen in consequence of ungratified sexual excitement.

In this and in all the other cases that have come under my notice, however, the patients did well, and no ill consequences followed.

The treatment I have followed has always been the administration of opiates and alkalies, with rest and abstinence from stimulating fluids. I need not say that no indulgence in sexual excitement should be permitted for at least a week after noticing this (to the patient) alarming symptom.

SECT V.—SPERMATORRHŒA.

It often happens in medicine, as in other sciences, that premature generalizations defeat themselves. Where the name of a specific disease, for instance, has been, so to speak, coined, on the authority of too few, ill-observed, or exaggerated cases, a natural reaction is sure to take place, and the very existence of the specific complaint comes to be doubted, as well as the dubious facts on which the nomenclature was based. It is to the interested exaggeration of quack writers (professional as well as extra-professional) of the symptoms of spermatorrhœa that we must, I imagine, attribute the fact of medical writers of eminence denying that such a disease exists at all. Great exaggeration has doubtless been indulged in by many of those who have written on the complaint, and from obvious and infamous motives. But I am convinced, as I have already stated, that many of the most obstinate complaints which the medical man meets with arise from loss of semen—hypochondriasis, the various forms of indigestion, debility, and nervous affections, with loss of sleep, are often only the effects of spermatorrhœa; and in such cases the best, and indeed the only treatment, is that which removes the *cause*, and is not confined to combating the symptoms. The best evidence of this is, that such radical treatment alone relieves the symptoms when all other remedies have failed. The condition or ailment which we here characterise as *Spermatorrhœa*, then, as we shall use the word, is a state of enervation produced, at least primarily, by the loss of semen. The term, I admit, has many objections, but its general acceptance would render it inconvenient to alter it or employ any other. The disease, however, has received many other titles. No doubt can exist that the same series of symptoms here spoken of were well known to the ancients. Hippocrates, for example, describes it thus: " *Tabes dorsalis* proceeds from the spinal cord, it is frequently met with among newly married people and libertines. There is no fever, the appetite is preserved, but the body falls away. If you interrogate the patients, they will tell you that they feel as if ants were crawling down along the spine. In making water or going to stool, they pass much semen. If they have connection the congress is fruitless; they

lose semen in bed, whether they are troubled with lascivious dreams or not—they lose it on horseback or in walking. To epitomise, they find their breathing become difficult, they fall into a state of feebleness, and suffer from weight in the head and a singing in the ears. If in this condition they become attacked with a strong fever, they die with cold extremities."

In a great number of individuals, both young and adult, an enervated state of body exists, which the profession, as well as patients, characterise by the somewhat vague term Spermatorrhœa, which is as peculiar and as certainly to be distinguished by its own symptoms as fever, or any other general disease. Of course, many a man has believed himself labouring under this complaint when he was not. This is the case with various other diseases. There is, however, as regards this particular ailment, an additional reason for the existence of much hypochondriacal fancy about it. From the painful stigma which its existence casts on the past life of the patient, and the secrecy he would naturally desire, as well as from the somewhat doubtful nature of the symptoms to an inexperienced eye, this disease has been and is used by unprincipled practitioners as a means of imposition to a very great extent. Every disease or fancied ailment which their unfortunate victim can be persuaded into believing Spermatorrhœa, is called Spermatorrhœa forthwith; and, in his agony of terror and humiliation, the wretched, and often innocent patient, becomes a fit subject for the wickedest cruelty, and, I need hardly add, the most extravagant extortion. With some faint hope of *partially* counteracting this great evil, I have appended to this section a few remarks on *False Spermatorrhœa* (p. 203).

Perhaps a knowledge of the truth may save some reader from the perils to which his ignorance, judiciously played on by an unscrupulous quack, would leave him exposed.

Causes of Spermatorrhœa.—*Hard study* I have already mentioned more than once as able to produce, or predispose to, this condition. The following is a sample of the cases to be met with in which over-exertion of the brain has had this effect. A patient called on me in June, 1860, complaining that he was labouring under spermatorrhœa. He stated that he had recently been studying hard at the University, and admitted also having had connection about four times in a month, without feeling any great desire, and without experiencing any great pleasure; erection and emission had, however, taken place. I found he was engaged, but from pecuniary circumstances the marriage was postponed. He had nearly all the symptoms which constitute spermatorrhœa, and was naturally alarmed at his state; this I could and did assure him was temporary. After contrasting the conditions of the continent and incontinent man, I think I succeeded in convincing him that the only danger he had to dread arose from continuing venereal

excess; that, if he remained continent, the mere temporary result of vigorous mental exertion would pass away, leaving him none the worse; but that the double strain on both the brain and the generative system, against which nature herself cried out, would most certainly deteriorate if not ruin both.

Masturbation and Venereal excesses.—That these are the chief causes of spermatorrhœa appears sufficiently from the former part of this work, to which I refer the reader for a description of both, and their effects, as well as (p. 105) for a definition of what constitutes excess.

Nervous affections are often the cause of spermatorrhœa, but I am not prepared to say but that they may not be likewise consequences of masturbation and venereal excesses. It is very difficult in many instances, and in advanced cases, to determine what relation they bear to the spermatorrhœa, as in the following instance.

In September, 1859, a tall, cadaverous, worn-looking man, called on me complaining of pain in the head, disordered digestion, impaired intellect, loss of memory, uncertain gait, difficulty of progression, and uncertainty in putting his foot forward. His history was that of many others related in these pages; early excesses, mental distress in consequence—feeble resolves, followed by feebler failures and bitterer repentance. Whether his present condition really arose altogether from these causes or from what is vaguely called a nervous affection, chiefly because no cause can be assigned to it, I could not for some time determine. One or two indications which pointed to local irritation of the generative organs still existing, decided me to try the treatment appropriate to a case of undoubted spermatorrhœa. The result proved that my surmise was right, and the nervous affections disappeared with the local symptoms.

Nocturnal emissions, as they induce loss of semen, act as a very frequent exciting cause of spermatorrhœa. (p. 153.)

Marital excesses act exactly in the same way. I need not here repeat what I have said at page 102, further than again to point out that excessive loss of semen from whatever cause, will produce identical effects, which are usually classed under the general term of spermatorrhœa.

SYMPTOMS.—True spermatorrhœa, as has been stated, consists not in any one particular symptom, but rather in a train of symptoms which make up the affection. One or two of these, however, are so prominent, and yet are such fertile sources of error that it may be as well to mention them separately. And first,

Loss of semen.—A patient will come to his medical adviser, stating that he is constantly losing semen, either by day or night, or both. This may be true, and, if true, is a serious thing, but it alone does not constitute spermatorrhœa. In nine cases out of ten, however, the as-

sertion is not true, or only very partially true. The first task of the surgeon, therefore, is to ascertain whether it is so or not. If the patient make water in a test-tube, and the water is allowed to stand and cool, various deposits may be thrown down, any of which are sufficient to account for his alarm, but none of which need necessarily arise from the presence of semen in the water. The urine when first passed may be milky or slightly turbid. In other instances, small floating atoms or flocculi may be seen in it. Again after the urine has stood some little time, a white flocculent matter may be observed deposited at the bottom of the test-tube or suspended in the lower half of the fluid. Instead of becoming white this deposit may be of a brick-red colour. In other cases shreds of epithelium like vermicelli or mucus of various consistencies may be noticed in the test-tubes, either at the bottom, or suspended half way down the glass.

These appearances will be most evident in the morning, particularly when the night has been restless, or after breakfast, when nervous excitement has come on, or the digestion has been impaired. The test-tubes, I may mention, should be much larger than the ordinary ones, large enough to enable the patient to make water directly into them; the urine, when cold, can be thus accurately examined.

The microscope will dissipate the fear which most of the above appearances raise.

The milky, white, or turbid matter in the urine will be found, as I have already said, to arise from phosphates, and the brick-red powdery deposit from lithates or urates.

The flocculi are now known to be composed of fluid from the prostate or the vesiculæ seminales; the masses of mucus, of all kind of secretions, the vermicelli-like threads to be only broken-down epithelium, or to depend upon a neglected stricture or old gleet, and all to be quite independent of the testes and their secretions. Lastly, and most rarely, the microscope detects the presence in the urine of spermatozoa, dead or alive, but most frequently the former, as urine is fatal to them. Although this comparatively rare symptom of the constant involuntary loss of semen is one of the symptoms of true spermatorrhœa, it does not by any means follow that, whenever spermatozoa are found in the urine the patient is suffering from spermatorrhœa; for as we have shown above (see page 172), semen occasionally passes away naturally under certain conditions. Non-erection or feeble erection, in the opinion of some nervous patients, is sufficient to prove that they have spermatorrhœa.

Lallemand thus describes *other local symptoms:* "If excesses are carried far enough, or last long enough, the excitement augments, and the first symptoms of irritation manifest themselves. Heat in the canal commences, particularly during the act of making water, the

urine is more abundant than usual, and the desire to pass it more frequent, accompanied with a tickling which is sometimes agreeable; the meatus is more injected than usual, and the intensity of pleasure is diminished."

In another place he says—"One of the earliest symptoms of spermatorrhœa consists in a diminution of pleasure during the act, even before the general health has become deranged." He continues—

"At the same time that the sensation becomes weakened, erections are less complete and prolonged; ejaculation is more rapid; it becomes in fact, so precipitate, that intromission cannot take place. The act, in regard to its duration, is almost reduced to nothing; and the same may be said of the other phenomena; it consists of a simple *excretion of semen*; we should moreover add that the seminal liquor is little abundant, watery, transparent, without smell, and incapable of fecundation." (vol. i, p. 623.)

One of the worst features is when, in the words of this author,—

"Little by little, the phenomena of excitement which precede the orgasm diminish, and at last completely disappear; the emission then occurs without dreams, without erection, without pleasure, and even without any particular sensation; in fact, the patients are not aware that emission has taken place except by the stains which they observe on the linen when they awake. At the same time the seminal fluid loses by degrees its consistence, its colour, its smell, and even the spermatozoa resemble most closely mucus, or prostatic fluid." (vol. ii, p. 329.)

The same author remarks, and I quite coincide,—

"Every exaggerated evacuation of semen is susceptible of producing similar effects on the economy, in whatever way it may have been produced." Thus masturbation, marital excesses, or licentious habits will produce one and the same effects. Morality has nothing to do with this, the unfavorable symptoms occur both in unmarried and married life.

Where we find the general health suffering, the disposition to intellectual employment almost lost or impaired, exercise becoming a toil, society spurned, and the company of females particularly avoided, there is strong reason to suspect something wrong with the generative organs which may possibly depend upon the excessive and destructive loss of semen. This debility and enervation, which is so frequently connected with the loss of semen, may complicate almost every affection to which the human frame is subject.

Another affection which must be noted as a consequence and complication of spermatorrhœa, is

LOSS OF MEMORY.—It is an undeniable fact that in many individuals any excess in sexual indulgence, or even a nocturnal emission will be

followed the next day by a temporary loss of memory. In a few days the memory will again improve, and many facts or duties which have been altogether lost, can be recalled with the usual rapidity. In other instances the loss of memory is gradual. Patients tell you that at one period of their life their recollection was excellent. As excesses were committed or frequent emissions occurred, they remarked that the memory gradually got worse until it was quite lost. This has been so often repeated to me on the most conclusive evidence that there can be no doubt as to the relation of loss of memory and sexual excesses.

The reader will remember (page 64) that among other symptoms this was a prominent one in the case of Jean Jaques Rousseau.

I have every reason to think another affection not usually attributed to loss of semen depends upon spermatorrhœa in many instances, I allude to what is usually but vaguely called—

Clergyman's Throat.—The voice, as every one must have noticed, changes in most young men about the time of puberty. This change is evidently connected in some way with the development of the generative functions, as castration to a great extent prevents its occurring, and produces that kind of voice known as falsetto. Not only non-development, but abuse of the sexual organs, has a perceptible effect in some cases upon the timbre of the voice.

It has not, however, until quite lately, been noticed how closely those affections of the throat, so commonly met with in young and continent men, and known generally under the term clergyman's throat, are connected with disorders or disturbances of the sexual organs.

That sexual intercourse has the singular effect of producing dryness of the throat has long been known. Masturbation often repeated, or profuse nocturnal emissions, have the same effect; and by excess this symptom, which at first is only temporary, may become permanent. Of course, the throat affection may arise from many other causes, but I have seen it so frequently associated with excesses which have debilitated the reproductive organs, that little doubt exists in my own mind that in the majority it is the *consequence* more or less direct of those excesses, and not merely a casually contemporaneous affection. That this is so is proved, moreover, by finding the throat-symptom often cured by the treatment adopted to relieve the generative ailments, though they have resisted all other. When the *fons et origo mali* has been reached the hoarseness disappears, under appropriate treatment, with great rapidity.

The following are notes taken down and sent to me by a young clergyman who was a sufferer from the complaint, and had derived no benefit from any treatment of the specific affection till the sexual symptoms had been overcome:

"When I began the practice of masturbation, at the age of 16, I was in the habit of exercising my voice regularly. The first part in which I felt the bad effects of that habit was in the organs of articulation. After the act, the voice wanted tone, and there was a disagreeable feeling about the throat which made speaking a source of no pleasure to me as it had been. By-and-by, it became painful to speak after the act. This arose from a feeling as if a morbid matter was being secreted in the throat, so acrid that it sent tears to the eyes when speaking, and would have taken away the breath if not swallowed. This, however, passed away in a day or two after the act. In the course of years, when involuntary emissions began to impair the constitution, this system became permanent. The throat always feels very delicate, and there is often such iritability in it, along with this feeling of the secretion of morbid matter, as to make it impossible to speak without swallowing at every second or third word. This is felt even in conversation, and there is a great disinclination to attempt to speak at all. In many instances, in which the throat has been supposed to give way from other causes, I have known this to be the real one. May it not be that the general irritation always produced by the habit referred to, shows itself also in this organ, and more fully in those who are required habitually to exercise it?"

Another case, of a different kind, may be interesting. A boy, fifteen years of age, was sent to me by a medical man in the country for an opinion as to his general state of health. He was small in stature, pale in face, with large ears, and prominent, thick lips. I noticed that he spoke thickly, and was very dull of comprehension. His health, I was told, had been failing for some time and had not benefited under the ordinary treatment. The throat was painful, the tonsils swollen, the articulation thick, and the words uttered with evident difficulty. The expression of his features irresistibly suggested vice and early sensuality.

On inquiry I found that this youth had been taken from school as he made no progress and had been petted at home. In reply to some searching questions, I learnt that the boy had masturbated himself at school three or four times a week for a long time; that the affection of the throat then became a prominent symptom, and that the condition of the throat was but one of a series of symptoms, all of which I had no difficulty in referring at once to the excesses of which he had been guilty. I may add that, under proper treatment, this unpromising case recovered, and the youth is now able to pursue his studies with advantage, and in the holidays rides well across country.

Irritation of the Genital Organs and Scrotum.—A not less serious and distressing consequence of masturbation is the local irritation caused by it. A case which came under my notice in 1862, may serve as an example. They are by no means uncommon.

Dr. ——— wished me to see a case of his, a tutor in a family, who had been for eighteen months suffering severely, and whose symptoms had resisted all remedies.

On examination, I found the testes large and somewhat pendulous.

There were no external symptoms of mischief to be observed, yet the patient complained of all sorts of uneasy sensations, weight, pain, and such severe irritation of the whole genital organs, as to keep him awake during the greater part of the night, and to render his life a burden to him. I examined his urine, which was normal, I passed an instrument (bulbed bougie) and could detect no particular local irritation of the urethra. The patient, however, acknowledged that he thought his ailments might depend upon masturbation, which he had practised formerly, and even now he had not entirely abandoned, the desire being occasionally so strong as to amount almost to a sort of satyriasis. He had never had connection or even attempted it.

He was a freshly coloured man with somewhat sunken eyes. One of his most distressing symptoms was frequent and painful erection, and I advised cauterization as the best treatment under the circumstances.

How serious the distress and annoyance of this state of things may be, will appear from this gentleman's own description of his condition.

JULY 17th, 1862.

MY DEAR SIR—Since I returned I have endeavoured to carry out your instructions, I have only taken a moderate amount of exercise, for there is still some running, and the scalding on passing water has not much abated. The erections at night (not attended with emission hitherto) are so painful as quite to prevent my going to sleep for any length of time; I awake quite early in the morning from the pain they now cause at the top of the penis, and as soon as I fall asleep again I am awoke from the same cause, but this symptom will, I hope, disappear in a few days. I have began a course of dumb-bell and also quoit exercise, to which I could add rowing, but I certainly find, as I have always found, that every kind of exercise aggravates the symptoms I complained to you of, by driving the blood to the part affected; the pain they occasion and not ill health, or disinclination for them, is the only reason I have not engaged lately in any active pursuits or amusement, and I greatly fear I am not likely to experience any improvement in that respect. I will, however, continue these exercises as long as I am able, for I am most anxious to do anything likely to mitigate, if not cure, this most annoying complaint.

I am, dear Sir, very truly yours.

W. ACTON, ESQ.

THE PROGNOSIS OF SPERMATORRHŒA.—We may usually give a very favorable opinion in case of spermatorrhœa as to the prospect of a cure if it is taken in hand in its early stages. Unfortunately ignorance on the part of the patient regarding the nature of the affection, general stimulants prescribed by the medical man, and the false delicacy of the sufferer often cause much delay and anxiety to the patient.

But, however confident we may be in giving a favorable prognosis relative to the disappearance of special and local symptoms in cases of spermatorrhœa, we must be very cautious—when the nervous system

has been once impaired,—in promising perfect and speedy restoration of the natural sensations or feelings, or more than a very partial return to the buoyant state of health the patient previously enjoyed. We can guarantee, even in severe cases, a comfortable state of existence, but the patient must not expect that the haggard countenance and broken health will at once leave him. His nervous system has received a shock from which it takes time to recover. The functions of the spinal cord have been overstrained, and the great sympathetic system has probably been called into too frequent and inordinate action. This has in all probability caused lesions that nature takes time to repair, if they can be repaired at all. Travel, amusing and intellectual employment, with cheerful society and the comforts of life which easy pecuniary circumstances give, do certainly sometimes effect greater cures than I at first had even dared to prognosticate.

DIAGNOSIS.—The diagnosis of these affections is easy enough when all the symptoms are present, and daily or nightly discharges of semen take place. It is not of such cases I am about to speak.

Most practical Surgeons now acknowledge the complaint Spermatorrhœa as the constitutional result of disorders of the reproductive system. Many a surgeon who a few years ago would have denied the relation of the two affections, now admits that diseases of the reproductive organs do produce constitutional affections. Their complication, however, with many nervous symptoms, causes functional diseases of the sexual organs to be confounded with the various affections of the brain, by which they are not uncommonly attended. It is impossible in this place to enter into a disquisition on the various shades of difference; my own belief is, that many cases of imbecility, insanity, and epileptic affections may be traced to previous abuses of the generative functions; and I am equally persuaded that affections of the brain and spinal cord can hardly run through their course without implicating the sexual apparatus, so intimately are the two related. Abuse of the sexual feeling has often been the cause which has first set the brain wrong, and it unfortunately too often happens that the primary cause of the complaint is ignored, while the subsequent symptoms are treated as if the brain had been primarily affected. Modern psychologists are, however, more closely examining this subject, and many of the most enlightened physicians of our existing lunatic asylums acknowledge the dependence of insanity on derangements in the sexual functions, and direct their treatment accordingly. (See p. 69.)

But, though the diagnosis between these affections and the general diseases now recognised as depending upon the nervous system, may be difficult and ill understood, even in the present day, from a disinclination in some to attribute the affection to the right cause, the

same difficulty cannot impede the diagnosis of the purely local sexual lesions.

I have already pointed out (p. 186) the great error it would be to set down as seminal discharge all secretions that are to be found in the urine at the time it is passed, or which may be discovered after allowing it to stand. In these cases of difficult diagnosis the microscope and chemistry generally enable us to decide. Three rules, however, should never be forgotten, rules which are of equal value to the nervous patient and the medical man.

1st. A seminal discharge always contains spermatozoa or traces of them. To discover the presence of spermatozoa we should desire the patient, as I have already said, to micturate into a long and narrow tube capable of containing an ounce or two of fluid, and place it for a few minutes in a test-rack. The spermatozoa, in consequence of their greater specific gravity, will, if present, sink to the bottom of the fluid. If there is much saline matter, it may be dissolved by adding plenty of water and letting the mixture stand, when the spermatozoa will sink as before. Donné asserts that the fluid may even be boiled without destroying them. The same author states that he has discovered spermatozoa in urine several days after it has been passed (p. 315).

2nd. The presence of spermatozoa in urine does not conclusively prove the existence of spermatorrhœa, or even of constant seminal discharge. The effort of difficult micturition, or defecation, the fact of the patient having lately had connection, or even been under sexual excitement, is enough to account for the first emission of urine containing spermatozoa. A small quantity of semen may have adhered to the walls of the urethra and pass away with the first stream of urine. It is not then the occasional presence of spermatozoa in the urine, but the habitual escape of semen coupled with general symptoms of debility that constitutes the condition—Spermatorrhœa.

3rd. Spermatorrhœa may really exist though it may be impossible at first to discover spermatozoa in the urine.

Donné gives some interesting particulars of cases of suspected discharge of semen which he has watched for days together without finding any traces of spermatozoa. After several days, perhaps, the discharges all at once were found to contain large quantities of spermatozoa. In one case, during eighteen days the urine was most carefully examined several times a day, and yet on three occasions only could the spermatozoa be detected, and each time the patient was aware that a nocturnal emission had occurred. In other instances all the urine passed during the night may contain spermatozoa, while that passed in the daytime is found to be perfectly free from them (pp. 329—332).

It frequently happens also that at the time of consulting the surgeon, a patient no longer passes semen, this stage of the complaint having passed by. Consequently, the closest examination fails to detect any spermatozoa in the urine, though the patient is suffering all the consequences of loss of semen, and presents all the other symptoms of Spermatorrhœa. What we have to decide is, whether the general and local symptoms (and not one symptom only), are such as indicate what we have here called Spermatorrhœa.

These simple rules and remarks should be carefully studied by patients, who are only too ready to fall into error on this subject, or, still worse, into the hands of quacks; and to suppose, or be persuaded, that all discharges that follow or attend micturition consist wholly or partially of semen. A very nervous patient, who had lately married, and whose wife was in the family way, came to me complaining of impaired health and of frequent emissions in passing urine, although he occasionally indulged in sexual intercourse. I desired him to make water in my presence, and he did so about two hours after breakfast. As the last glassful of urine came away, the patient called my attention to the so-called semen, and I could not be surprised at his terrors, especially as I knew he had heard and read a great deal of Spermatorrhœa. A thickish fluid, in colour and consistence resembling cream, dropped into the glass, and in a few seconds fell to the bottom, the supernatant fluid being more or less transparent. The patient stated that this discharge took place only occasionally, and most frequently after breakfast, and as the subsequent effects were invariably debilitating, he felt no doubt that the secretion was really semen. I was able easily to reassure my patient, and to convince him that this creamy discharge was nothing but a deposit of phosphates, as a little acid poured into the test-tube caused the instantaneous disappearance of the so-called semen.

PATHOLOGY.—Little is known as to the local condition which gives rise to this complaint. I believe that in the earlier phases little or no local change takes place, the affection being functional only.

In the more advanced cases, however, we find an enormously increased sensibility. The mucous membrane is susceptible to both local and general influences to a surprising degree. This irritability leaves no traces after death, and I am not aware that any post-mortem examination has ever been made which throws any light on the subject.

In some instances, there is, during life, an increased redness and tenderness of the meatus, glans, or urethra, but these symptoms do not necessarily occur.

Of the urethra.—In the advanced stages, when irritation or inflam-

mation has been set up in the genito-urinary systems, or nocturnal or diurnal pollutions have been established, and pain, dysuria, or a frequent desire of passing urine occurs, the surgeon will notice—when he introduces an olivary bougie, about the size of No. 8, that for the first three or four inches it passes readily enough; at this point of the instrument's progress the patients begin to complain of pain, and as it advances towards the bladder the more susceptible will sometimes accuse you of cutting them with a knife, so acute is the suffering, even when the bougie is passed by one who has a delicate hand. When the instrument reaches the bladder, and is allowed to remain at rest for a few minutes the pain ceases, and on withdrawing it the suffering is slight, and no blood follows; a drop or two, however, may sometimes ooze out. In these cases, then, we may naturally suppose (for I have never had an opportunity of verifying my opinion on the dead subject) that we have either simply a morbid sensibility of the mucous membrane about the veru-montanum, or else that granular condition which comes on occasionally in mucous membranes, as a consequence of chronic inflammation.

Again, there may be stricture of the urethra near the veru-montanum, causing the semen to pass back into the bladder instead of forward along the urethra.

Of the Vesiculæ Seminales.—"The vesiculæ seminales," says Lallemand, "may be dilated and thickened; they may lose their characteristic irregular, uneven surface, and become firmly adherent to the surrounding structures. The lining membranes may be covered with lymph, or granular fungoid vegetations. They may be filled with pus, or tuberculous matter.

"I have almost always found in the vesiculæ seminales, particularly at the bottom of the depressions, a thick, granular, shining liquid, variable in its aspect, colour, and consistence, but resembling pretty thick glue, which is more or less transparent. Under a power strong enough to observe the spermatozoa, the particles[1] (grumeaux) of this secretion appear somewhat irregular in size, more or less opaque, and of a constant shape. These are evidently the products of the internal membrane of the vesiculæ seminales; for they are found with analogous characters in the accessory vesiculæ of the rat, &c., which never contain animalcules, and do not directly communicate with the vas deferens. These canals never contain similar bodies in any species.

[1] They have been compared to grains of sago. I am inclined to think the Professor has rather exaggerated this state of things. Modern investigation has taken a different view of these bodies, and comparative anatomy teaches us that the secretion of the vesiculæ seminales is very variable in consistence: in the guinea-pig it is nearly solid, and becomes softened as soon as it comes in contact with the secretions of the vagina. W. A.

This secretion, then, is analogous to that produced by the prostatic follicles, and Cowper's glands, &c. Its use is the same, and deserves for many reasons our special attention." (Vol. ii, p. 398.)

Spermatic cords.—In speaking of the morbid appearances of the spermatic cords, the same authority states—"The terminal extremities in the urethra of one or both the spermatic cords may be affected. Instead of being circular, and forming little nipple-like projections, their orifices may present a stretched chink, large enough to admit a goose-quill, and there may be erosion of a sort of sphincter which surrounds them. Ulceration may attack the mucous membrane. The lining membrane may present a villous alveolar inflamed appearance, or it may become of a yellow colour. Instead of being the elastic free bodies they are, they may become cartilaginous or ossified, and they may have a tortuous crooked direction." (Vol. i, pp. 11, 23.)

In addition to these morbid appearances, the vas deferens may be obliterated by chronic inflammation in part, or along its whole course, effectually preventing the passage of the semen into the urethra on the side on which the cord is diseased. (See p. 172.)

TREATMENT.—The first consideration in dealing with any case of spermatorrhœa is to ascertain from which more especially of its many attendant symptoms the patient is suffering. Each patient may complain of some particular or well-marked symptom to the exclusion of all the others, though the affection itself may consist of a lesion of more than one function. It is, therefore, of great importance that this distinction should be clearly understood. According as one or other of the functions (*e.g.* erection, emission, or the character of the emitted semen) is affected, so must be the treatment; what may be good in one case, may not be applicable in an other. Having heard what particular symptom the patient complains of, he should be desired to make water into a glass, which should be deposited at once in a stand, to be examined at leisure. It is well at the same time to pass an olivary bougie, in order to ascertain the susceptibility of the urethra—an excellent means of arriving at an accurate diagnosis of the local state of the mucous membrane. In order to cure the affection, it is of more consequence to ascertain the *immediately* inducing local cause than the *primary cause* which may have impaired the function or originated the lesion.

Before attempting the *curative* treatment, the preventive one should be commenced. It should be ascertained if bad habits exist, and, if so, whether they are likely to be left off. Moderation in sexual indulgence, if not abstinence, should be enjoined, and, if necessary, a promise to that effect obtained. Should masturbation still be indulged in, or should the patient be still under the influence of venereal excesses, no local remedies will relieve the complaint, unless we can induce or compel a total change in his habits. It should next be ascer-

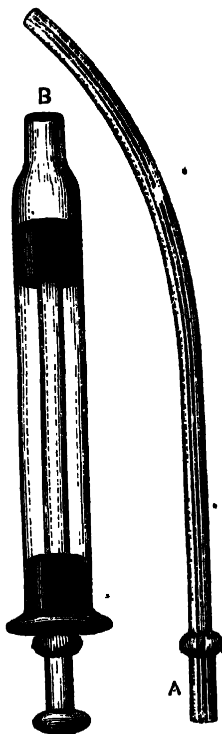
tained whether constipation or ascarides exist, or if the patient suffers from varicocele. If this latter complication be present, a suspensory bandage must be worn, or, what is still better, a varicocele-ring, which the surgeon may teach the patient how to put on. The ring should be attached by a little piece of thread to the button of the drawers, otherwise it may readily slip off and be lost, and thus the testes be left without support during exercise.

The surgeon has next to determine whether the vesiculæ seminales are suffering under any of the forms of irritation or inflammation spoken of in preceding pages, and, if so, whether the evil may not be kept up by some of the numerous causes which, as we have seen, produce or aggravate them. The patient must do his utmost to prevent emissions taking place, and, to effect this, should have recourse to all the means spoken of at page 157. If the case is complicated with local irritation, it would be nothing but waste time to try a variety of ordinary remedies, until the most valuable, and in some cases the only means, of overcoming the local evil has been used—I mean cauterization.

Cauterization.—Twenty-four hours before employing caustic, an olivary bougie should always be passed for the purpose of detecting the condition of the urethra. One of two conditions usually exists: either the instrument passes down to the veru-montanum without pain, when all at once excessive sensibility is felt in one or more spots; or the urethra is large, patulous, and insensible, hardly seeming to feel the presence of the instrument; this latter condition is, however, only found in the very worst cases. Having explored the urethra, the surgeon should leave the patient quiet for that day, the only precaution taken being that of administering an aperient, and desiring him to abstain altogether from stimulants or coffee. He may, however, be allowed to take rather more simple diluents than usual. On the morning of the operation the patient may be allowed to eat a simple breakfast of bread, butter, or meat, but he must be strictly enjoined not to take even a mouthful of fluid of any kind.

Before proceeding to perform the operation, I desire the patient to completely empty the bladder. I employ a syringe similar to the one delineated on the next page, which may be procured at Ferguson's, instrument-maker, Giltspur Street, Smithfield. It is made entirely of stout glass, to obviate breakage, and thus avoid all decomposition of the solution of nitrate of silver. The lower part (A) can be taken off and on (at B), so as to fit into a case, thus making the instrument very portable. When put together and charged with fluid (containing a solution of ten grains of nitrate of silver to the ounce of distilled water), the instrument is passed down the urethra, the patient standing against a wall. No oil should be used, as it may affect the caustic. The surgeon

should take the precaution of folding a towel between the legs, in order to protect the trousers of the patient from being stained. The piston of the instrument is then to be forced down, at the same time that the finger and thumb of the operator's left hand compress the lips of the meatus firmly against the instrument, so as to prevent the fluid escaping from the urethra until the syringe is withdrawn, which is done as soon as the injection has been forced out of the instrument.[1] I may mention here that the syringe usually holds about two or three drachms. The pressure of the fingers on the urethra is then withdrawn, and the whole of the fluid passes out into the vessel which is placed to receive it. The patient may now sit or lie down in an armchair, and remain there a quarter of an hour. The first result of the operation is to produce a warm pricking sensation at the end of the penis, which soon, however, subsides, and in three quarters of an hour disappears; an urgent desire to make water may come on, but as the bladder has been previously emptied, this is a fictitious want, and rapidly passes off, the patient being told to restrain the desire as much as possible. As to the pain felt after the operation, I have been over and over again assured that the suffering consequent on the application of the caustic has been much less than the patient anticipated.



Other patients say they have experienced none of that shock to the nervous system which they anticipated as likely to follow the injection of a solution of nitrate of silver, and which they feared medical men had understated, in order to induce patients to submit to the operation.

But to return:—Soon after the operation has been performed, an oozing from the urethra takes place, and a piece of linen or a folded handkerchief should be placed around the meatus to absorb the moisture, and protect the shirt from becoming stained. The patient within half an hour may leave for home, but must not walk at all that day, and should take a copaiba capsule directly, repeating it every eight hours; he should also abstain from drinking fluid of any kind

[1] I should mention, that I occasionally meet with some difficulty in emptying the syringe, in consequence of the strong contraction of the urethra, and the fluid, instead of passing forwards, is forced back behind the piston, and consequently does not come in contact with the mucous membrane.

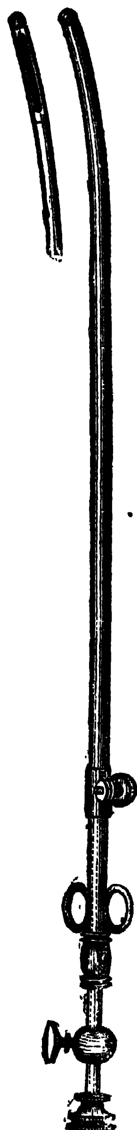
until after making water, and not pass urine until absolutely obliged. Some patients can easily remain twelve hours without passing water; a space of time which allows the caustic solution to act on the mucous membrane. When the patient has once made water, say twelve hours after the operation, he may drink as much weak tea, soda-water, or diluents as he pleases. Immediately after the operation he may take his usual meals, abstaining, as before said, from fluid, and confining himself to an easy chair or sofa. During the few following hours discharge will flow from the urethra, but there will be little or no pain. When the patient first makes water there is some scalding, but no difficulty as the urine passes. In some few cases, where I have reason to suppose there is irritability of the bladder, I have prescribed opium after the operation, but this is very rare. When the patient has made water once, he may do so as often as he likes, and each time the slight scalding will diminish, until it wholly disappears. On the day following, a tinge of blood is sometimes noticed attending the last drops of urine, but this disappears in a day or two, the urine becoming again clear. On the second or third day the copaiba may be dispensed with. A weak solution of tannic acid, two grains to the ounce, may now be used, and the patient should be shown how to employ it as an injection, and commence a course of tonics with gymnastic exercise, sponging, &c., as spoken of at p. 201. Walking about should not be allowed until the third or fourth day, as a matter of precaution. In from four to ten days the patient may take beer or wine without harm.

Relapses.—The result of my experience proves that relapses of the local affection after cauterization do not often take place, nor is a second operation required; still every now and then cases like the following occur:—In 1853 I cauterized Mr. —— for spermatorrhœa; in August, 1854, he returned, telling me that after the last operation emissions had almost ceased, and his health improved, when within six weeks he paid attention to, and was the accepted lover of, a young lady. The marriage was to be delayed till Christmas. Lately the emissions had recurred with redoubled frequency, and he was falling into his former condition. Hearing that he would not see his intended for four months, I told him the emissions would probably cease, and if not, to take the ordinary precautions—baths, exercise (gymnastic), attention to diet and drink—and come to me a fortnight before his marriage.

The few cases followed by relapses are those in which men are engaged, but cannot marry from pecuniary circumstances; we meet with relapses likewise among some who will not or cannot take exercise.

Beneficial effects of the operation.—The advantages of this operation are so manifold that I never now employ any other plan. It is attended with no danger. I have never had a single untoward symptom after

taking the precautions noticed in the preceding pages. The results are most satisfactory. The morbid irritability of the canal disappears, the emissions cease, and the health improves. The caustic appears to modify the local condition of the veru-montanum, and the effect is permanent *if supported by other treatment.* In this mode of operating the liquid comes in contact with every part of the canal, and does not leave those depressions untouched which escape the solid caustic, used in Lallemand's instrument. We also have every reason to believe that by this plan the fluid enters the follicles, which are so frequently the seat of the disease.



Lallemand's Porte Caustique.

The success which has attended this mode of operating has caused me to lay aside Lallemand's instrument; but as, in a work like this, it may be thought necessary to describe his method of using it, as well as the porte caustique itself, I will do so.

Lallemand's plan.—A catheter should be passed in order to empty the bladder, and judge of the length of the urethra. This, the Professor recommends, should be done by stretching the urethra, and, as the catheter is withdrawn, watching the moment when the water ceases to pass. Having thus discovered the length of the canal, if the finger be placed on the instrument at the point just beyond the glans penis, the exact depth to which the porte caustique should be subsequently introduced may be accurately ascertained. On the instrument which goes under Lallemand's name, there are means for measuring this distance which can be fixed by the slide seen in the woodcut.

In my own practice I have not found it necessary to pass a catheter, as I usually desire a patient to drink little on the day I propose applying the instrument, and request him to relieve the bladder immediately before introducing the porte caustique. It is a good precaution, moreover, to previously relieve the bowels by castor oil, or by means of an enema. The porte caustique must be prepared in the following manner:—Fuse some broken pieces of nitrate of silver in a watch-glass held over a spirit-lamp by means of a pair of forceps, taking care to apply the heat at first at some distance, otherwise an explosion may take place; when fused, the caustic should be poured into

the little cup (see woodcut), allowed to dry, and the projecting portions removed by a file; the canula must then be returned into the closed instrument, which, after being oiled, may be passed down into the bladder, the patient being in bed or lying on a sofa; a surgeon at all in the habit of passing instruments is able to distinguish when the instrument enters that viscus. The diseased part is at once known (so Lallemand states) to the patient by the instrument causing some pain. This once ascertained, the surgeon will withdraw the outer canula to the extent of half an inch, and at the same time give a rotatory motion to the inner canula containing the caustic. By this means the diseased surface is slightly cauterized, eschars are not necessarily formed, nor are any passed in the urine, and the internal canula, being drawn within the external one, cauterization is confined to the morbid structures only. Rest in the horizontal position must be enjoined, and the patient desired not to make water for some hours. If pain comes on, a good dose of laudanum may be prescribed, or an enema with opium recommended. For the few following days there is some pain in making water. The discharge increases, and is mixed with a little blood; but with attention to diet and rest, together with moderate doses of copaiba or cubeb capsules, these symptoms abate, and with them the emissions, although in some cases the cauterization may induce one or two during the following nights. Sexual intercourse must be strictly prohibited, and any cause which may originally have produced spermatorrhœa must be studiously avoided. In some cases it may be necessary to have recourse to a second or third application of the caustic; but at least ten days should elapse between each cauterization, and any accidents which may arise must be treated on general principles.

In the annexed woodcut the instrument is nearly straight, but such instruments cannot readily reach the bladder, so a considerable curve may be given them, when the catheter will pass readily. The cup is usually made too deep; this causes the surgeon to use not only a large proportion of caustic, but requires great care in removing the salt when it has been used. After performing the operation, I usually withdraw the canula, and soak both it and the part holding the caustic in water, or with a pointed instrument remove the caustic.

Lallemand does not assert that his plan of cauterization will be always successful. "It has succeeded," he says, "in cases where atony and debility were the prominent symptoms; less rarely when accompanied with nervous symptoms, and a strong hereditary tendency." (Vol. iii, p. 392.) Again, he says, "Two thirds of the cases of spermatorrhœa would be beyond the resources of our art, were it not for the assistance we derive from this powerful modification." (Vol. iii, p. 406.)

In twenty years, during which he was daily in the habit of using the

instrument, he asserts (p. 401) that he never saw any ill consequence arise from the treatment, and I can fully bear out this statement, as far as my own experience is concerned.

As soon as the effects of cauterization have subsided, the surgeon should take steps to improve the general health. All the measures (which others may have tried in vain before the cauterization) to build up the health of the patient may now be employed with the greatest advantage. Among the foremost of tonic agents stands the sponging-bath, of which we have already spoken (p. 15).

In addition to the employment of the sponging-bath, a patient should take *regular exercise* short of fatigue—as boating, fencing, rackets, quoits, riding, boxing, and gymnastics generally. To ensure regularity in London, I usually recommend a convalescent to place himself under the tuition of those who superintend gymnasia, many of whom are very attentive. If my patients cannot stay in London, I devise some scheme for exercise which they may be able to carry out at their own homes. Thus—

One may be able to cleave wood, another to grind corn in a mill, another may prefer skittles or bowls. Quoits is an excellent athletic exercise; a cart-rope attached to a bough of a tree, or beam in a barn or shed, will serve as an extempore gymnasium. In one or other of these ways muscular exertion may be regularly employed. Excessive walking I find objectionable, as if carried to any extent, it will produce determination of blood to the sexual organs and subsequent emissions; the same objection may be urged against riding on horseback. The effect of exercise in diverting the activity of the circulation from the genital organs into other channels was known to the ancients, who, with their very numerous gymnasia, could not fail to remark the continence of the athletæ. It is likewise a well-known fact that those who are obliged to undergo great physical exertion are remarkable for their abstinence from sexual pleasures. The moderns who are training are well aware that sexual indulgence wholly unfits them for great feats of strength; and the captain of a boat strictly forbids his crew anything of the sort just previous to a match. Some trainers have gone so far as to assure me that they can discover by a man's style of pulling, whether he has committed such a breach of discipline over-night, and have not scrupled to attribute the occasional loss of matches to this cause.

The diet of convalescents taking gymnastic exercise should be attended to pretty carefully. Thus, for breakfast, I prescribe cocoa and milk, and I recommend the cocoa nibs stewed down for several hours, as preferable to the cocoa sold ready prepared in the shops.

Tea, coffee, and tobacco are simply poisons for persons suffering under the nervous depression such as we are here speaking of. It is in vain to recommend weak tea, so I prohibit tea or coffee for break-

fast, and substitute in summer seltzer-water, soda-water, or lime-water with milk; those who prefer it may take claret and water, made by putting one glass of good claret into a tumbler of water. The taking warm fluids for breakfast is a habit that may be soon got over. I am convinced that deluging the stomach of invalids with hot strong fluid is injudicious, but at first it is somewhat difficult to induce patients to become singular and take cold fluids for breakfast. Stale bread and a moderate quantity of lean meat are advisable if the patient has a fair digestion, and if he does not feel oppressed after eating. I order luncheon for those who dine late, which may consist of a small portion of meat and stale bread, with a glass of sherry or a little bitter beer. This mid-day meal is absolutely necessary, for I find if a man in exercise does not take nourishment in the middle of the day, he eats voraciously at dinner, and his digestion becomes impaired. I forbid late dinners, and counsel plain but wholesome diet. I forbid fried fish, cheese, pastry, or suet-puddings, and advise only moderate quantities of meat, vegetables, and bread, with a pint of bitter beer or three moderate-sized glasses of wine (sherry). Both (beer and wine) should not be taken at the same meal.[1]

[1] The rules of diet that are followed in training may be interesting, though I would not recommend an invalid to attend to them strictly, except under medical advice.

One of the most successful pedestrians thus described his mode of living to me. He rose early, walked one mile and a half out and back, then had a sponge-bath and took his breakfast, consisting of a cup of weak tea, or of eggs beaten up instead ot milk, and a small quantity of meat. Then his exercise again, change of flannels, a rub down; as regards flannels he told me he preferred wearing a tight flannel waistcoat, not merino or flannel shirts as they felt cold if not changed. At half past 12 he took a moderate dinner of meat, with vegetables, rice, sago or light pudding, and a small quantity of bottled stout. In the afternoon his exercise again; tea at five, no meat, but a little lettuce or watercress, and at eight or nine a little arrowroot or light supper, and then to bed in blankets. I may add that this man was, although in very vigorous health, most moderate in sexual indulgence.

To this account I may add a description of the training that boating men go through:

"The training of university oarsmen consists of early hours, running, rowing, and a temperate use of the most nourishing food and drink. The same treatment cannot be prescribed for all constitutions; but the following seems to be about an average specimen of the way in which the month preceding the match is spent. All meet at seven a.m., and run a couple of miles—at first gently, afterwards at a sharp burst; this is essential, as it is the only improver of the wind. After a tub and rub, they breakfast together in turn at one another's rooms, and have broiled steaks and chops, bread and butter, watercresses, and tea in moderation. A little reading fills up the morning capitally, and keeps the mind quietly occupied; indeed, high classical attainments and good rowing often go hand in hand. At 12·30 a biscuit and a glass of wine, and at two p.m. down to the river to row the course. This over, they have a comfortable wash, and then dine together upon beef or mutton sufficiently roasted, broiled, or boiled, wholesome vegetables, plain jelly, watercresses, lettuces, and a pint

FALSE SPERMATORRHŒA.—DISEASES SIMULATING SPERMATORRHŒA.—QUACKS.

In the first edition of my work on 'Diseases of the Urinary and Generative organs,' I wrote a chapter entitled Syphiliphobia, in which I collected together a variety of complaints that presented many of the characteristics of true disease. Since then, a wider knowledge of these subjects has sprung up. Hypochondriacs and a large class of patients who have leisure to dwell on their morbid thoughts and feelings have by reading the books so freely advertised in the quacks' corner of the journals, come to the conclusion that they are suffering under spermatorrhœa—a word with which they are now familiar. In this corner five or six such advertisements direct public attention to the so-called disease; the headings of "Manly Vigour" and "Secret Diseases" have disappeared, and are replaced by the term "Spermatorrhœa,"[1] the form of sexual disease now in fashion; and as in such hypochondriaco-misanthropic persons, the sexual feelings are generally more or less affected, the conclusion is arrived at that every one who, with a bad conscience, feels himself out of sorts, is suffering from spermatorrhœa. There is a fashion in diseases, just as there is in amusements or occupations. Patients come to us, half-persuaded that they suffer in the way described, but still in doubt whether what they complain of is fancy or the real disease. In such cases we have to deal with ignorance, irritability of temper, and sometimes with true symptoms, though magnified by great exaggeration, and no inconsiderable alarm about the consequences. Conscience tells many that their previous lives have been far from faultless, and these pseudo-medical books exaggerate their indiscretion and predict the

of sound home-brewed ale. Pork, veal, salted meats, made dishes, pastry, cheese, condiments, and smoking* are forbidden. Those who are used to wine are allowed a glass or two after dinner. All ought to be in bed shortly after ten o'clock; and for those with whom it agrees, the best thing to take as supper is a basin of carefully-made plain oatmeal water-gruel. But training is very ticklish work with many men; they are apt to get feverish, and nearly the same round of food day after day often palls. Again, about ten days after the system has been begun, a period of depression sometimes occurs; this, however, is a turning-point, and once passed, the patients feel brighter and harder. The mentor and the coxswain strive to keep the crew cheerful and good-tempered one with another, free from all sensations of staleness and over-training. If the cast of character includes a good low-comedy man, so much the better."—*Once a Week.*

[1] Since the last edition of this Book was published, its title has been used by more than two persons in such advertisements. On inquiry I found that it was impossible for me to prevent them from so doing.

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* This rule has been a little relaxed of late years, and a very moderate indulgence in tobacco has been allowed, and indeed considered beneficial.

most awful consequences, describing trains of symptoms enough to frighten the most courageous. It is not difficult to surmise what will be the effect on the ignorant, the weak minded, and those already depressed by their fears, with no friend at hand to confide in to calm their excited feelings. Too many throw themselves into the meshes of these harpies, and the consequence is that they are fleeced to an amount that is almost inconceivable, except to those familiar with the swindling transactions of the class. As I may not have another opportunity, I would just mention a few circumstances out of many that have come under my personal knowledge. A student at Cambridge came to me suffering from one of these sexual complaints, half real, half ideal. When cured, he one day sought my worldly advice. He then mentioned, that before coming to me he had consulted one of the advertising firms, and after paying some £40 in fees, was told that he could be cured only after giving his note of hand for £300. Worn down by his alarms, fearful he should never get well without compliance, and being of a very delicate and susceptible disposition, he signed the agreement, and the purport of his visit was to show me a letter in which the £300 was demanded in a very peremptory manner. I advised him at once to put the case into a lawyer's hands; and after some hesitation on his part this was done. The interviews between the opposing solicitors were very characteristic, but to describe them would occupy too much space here; suffice it to say my patient's letters were given up only after a compromise had been effected by the payment of a sum of money.

In another case, a nobleman was asked for and gave £1000 to one of these advertising firms; they had the impudence to ask another £1000 some time after, under the plea that his case was a particularly difficult one. This somewhat surprised his lordship, and his family solicitor was consulted. All attempts, however, to get the return of the first £1000 failed, perhaps in consequence of the threats of exposure used by the firm.

The reports from the 'Lancet' and the 'Times,' given in the Appendix D will fully show the system adopted by these pests of society.

In the more recent cases in which appropriate legal proceedings have been threatened, portions of the money have been returned, without recourse to an open trial; but it too often happens that the dupe prefers losing his money to the chance of having his weakness exposed.

This alternative, which is always threatened but never carried into effect, however, is no longer found necessary. I once thought that the exposure of such nefarious practices would do good, but I now feel convinced all that can be done is to get a return of the money. The

frequent recurrence of prosecutions for almost any disgracefully nefarious crime shows that the trial of one case does little, if anything to prevent others from occurring with exactly the same features of rascality and credulity; and I am afraid that no medical bill will cure the evil under consideration, though it may possibly change the *modus operandi*. The only efficient remedy, as it seems to me, is for the newspaper press to refuse to insert the quack advertisements. The more powerful organs have already done so to a certain extent, and with the best effect.

The *symptoms* which patients who suffer from false spermatorrhœa complain of are frequently of the most exaggerated description; they have been mentioned in the previous pages, and it is for the medical man to decide whether they are real or assumed. Frequently they partake of both characters; there is much true disease which has been aggravated by fear and ill treatment; and, I believe, as stated elsewhere (p. 41), that determination of the thoughts to a particular organ may superinduce, in a greater or less degree, its functional aberration. Admitting this, great sympathy must be shown to a class of sufferers whom I fear the profession often treat in too off-hand a manner.

In 1854 a medical student wrote to me from the country, saying that he had been twice cauterized; and he added, "supposing all further measures you may suggest for trial fail, what do you think of the operation of castration as a remedial means?" I wrote in answer, that the operator and the operated upon should be both placed in a lunatic asylum, and that I declined prescribing without seeing the patient, experience having taught me the inutility of doing so. This man represents a large class who will undergo any amount of present physical suffering to get rid of the ailment under which they believe they labour; and the probability always is, that these exaggerated accounts of disorders will turn out to be cases we are now speaking of—namely, real complaints enormously magnified by a highly irritable temperament. If not treated properly such cases will assuredly end their days in asylums.

TREATMENT.—The most difficult thing in the treatment of these cases is to bring the patients to exercise self-control. They have never been taught it early in life, and they have never practised it since they have arrived at adult age; yet without its exercise all our endeavours to obtain convalescence will fail. This self-denial must be mental as well as physical; the sufferers must be impressed with a full determination not to allow themselves to dwell on or think of their complaint. This self-treatment is indispensable; these moral gymnastics are absolutely necessary, and they may be much assisted by regular exercise and great physical exertion, accompanied by a *régime* such as that described at

p. 202. A return to a cheerful temper and a bright view of the case will tend likewise to the cure. The judicious treatment of a spoilt child must be the type for the surgeon to follow. He must display tact and knowledge of men, for what will succeed with the illiterate will fail with the imaginative and the intellectual, who must be reasoned with and convinced before much can be done with them. Above all things, a favorable prognosis should be given, where not inconsistent with conviction. The power which a conscientious self-reliance, founded on a real knowledge of disease, gives a medical practitioner, especially in these cases of half-mental disease, is remarkably great. His convictions appear to be sympathetically communicated to his patients, and the moral influence thus established, once in full play, materially accelerates the cure. This power of communicating convictions and of controlling the will of the patient, so desired by the young surgeon, is more or less innate, but can be developed by industry and extensive practice; it is frequently favoured by the inferior mental acquirements of the patient, who feels comfort in reposing on one whose knowledge and truthfulness he has learnt to respect.

Necessary, however, as the moral treatment I have above spoken of may be, it must often be aided by physical exertion, attention to diet, &c. In addition, local stimuli may be often necessary. When the impression is once awakened that the dreaded impotence may, after all, be only a delusion, these and all other stimulants should be left off.

It may be advisable to interdict all sedentary and intellectual employments for the time being, and to recommend the substitution of light literature, open-air exercise, change of scene, travel, and society.

Before closing these remarks on false spermatorrhœa I am glad to have the opportunity of inserting a letter from the late Sir B. Brodie, sent in reply to one from a patient of this class, who has asked me to print it for the benefit of sufferers,

BROOME PARK, BETCHWORTH, SURREY.
October 14, 1854.

SIR,

Your letter reached me this morning at my country-house, where I am staying for my annual vacation. I am sorry that my absence from London has caused some delay in my answering it. The practice that you mention is certainly a very bad one, and, if carried to excess, is often productive of very ill consequences. At the same time it must be owned, that those who have been guilty of it are often led to think that they suffer from it more than they really do, by the obscene and wicked representations of quacks, whose object is to frighten young men and extort money from them. I have little doubt that you are one of the numerous class of persons who are unnecessarily alarmed. Most of the symptoms which you mention are nothing to the purpose. Many persons besides yourself have pimples on the skin, which are of no consequence, and can have nothing to do with the bad habits to

which you refer, though one testicle always hangs lower down than the other. (It would be very inconvenient if it were otherwise.) You cannot have been made impotent. If you were, you could not have nocturnal emissions; to which, by the way, all young men who are not having regular sexual intercourse, are more or less liable. You cannot really be very weak as you walk seven or eight miles daily, and could, if it were necessary (as you say), walk fourteen or sixteen miles. I can perceive, however, that you are very nervous, and I daresay, that you have a weak digestion. I advise you first to take the mixture of which I enclose the prescription twice daily; to live on a plain and simple diet, avoiding malt liquors, raw fruit and vegetables; and drinking merely a small quantity of sherry or weak brandy and water. Probably a visit to the sea-side will do you good. It is important that you should keep your mind well occupied. You must not expect to be relieved from the nocturnal emissions until you are married.

I am, Sir,
Your obedient servant,
B. C. Brodie.

P.S. The medicine should be taken for three weeks; perhaps longer.

PERIOD IV.

THE FUNCTIONS AND DISORDERS OF THE REPRODUCTIVE ORGANS IN ADVANCED LIFE.

PART I.

NORMAL FUNCTIONS.

We have seen that in childhood the generative functions should be absolutely quiescent, that even in youth the sexual powers are rather to be husbanded than taxed, and that the adult himself should be chary of exhausting those capacities which nature has given him for the extension of the species.

We have now to consider these functions, powers, and desires in advanced life; and it will appear that old age resembles youth in this, that, if the elderly man wishes to preserve his intellectual faculties, health, and vigour, and would enjoy long life, he must be content with, at most, only a very moderate indulgence of the sexual passion. His motto should be, "Deposui arma miles inermis."

Fortunately, this moderation is the usual course. The elderly man has generally learned from experience that the generative function is not wisely, or, indeed, duly exercised, before the body has attained its entire development—that it is the test of manhood, the crowning effort of maturity, and that it must diminish with a waning frame. We require a sort of vital exuberance, to transmit what is superfluous to another being; and this prerogative is given to us only during the prime of our existence.

"Love," Parise says, "at the decline of life, should take quite a moral character, freed from all its animal propensities. In the elderly man, it is paternal, conjugal, patriotic attachment, which, without being so energetic as the love experienced in youth, still warms old hearts and old age;—and, believe me, these have their sweet privileges, as well as sometimes their bitter realities. These autumn roses are not without perfume—perhaps less intoxicating than that arising from first love, but presenting none of its dangers."

"One of the most important pieces of information which a man in years can attain is, 'to learn to become old betimes,' if he wishes to attain old age. Cicero, we are told, was asked if he still indulged in the pleasures of love. 'Heaven forbid!' replied he, 'I have foresworn it, as I would a savage and a furious master.'[1]

"When you see an elderly man, judicious, endowed with firm reason, whose enlightened and active mind is still capable of directing ably his affairs, and making himself useful to society, be convinced that such a man is discreet and continent, and that temperance—so justly called Sophrosyne, the Guardian of Wisdom, by the ancients—has in him a fervent admirer; in fact, he has acquired his perfect moral liberty."—*Traité de la Vieillesse*, p. 431.

M. Flourens, in his 'La Longévité Humaine,' says—"It is at the turning point of the *physique* that the *morale* enters, in turn, upon its empire—strengthens, expands itself, and gives, as it were, a splendour to the second half of life."

"Age has a much greater effect on physiological than on sentimental love, as the latter has less need of physical force or juvenile exaltation. There are men who, always young in heart and imagination, have towards this pure love a constant devotion which, ever renewing itself, seems to reanimate instead of exhausting the vital principle."

Parise says—"It is usually at the age of fifty or sixty[2] that the generative function becomes weakened. It is at this period that *man*, elevated to the sacred character of paternity, and proud of his virile power, begins to mark that power decrease, and does so almost with a feeling of indignation. The first step towards feebleness announces to him, unmistakeably, that he is no longer the man he was. He may retard the effect up to a certain point, but not entirely. This law must have its full and entire execution, "*dura lex sed lex*." The activity of the generative organs diminishes, their functions abate, languish, and then cease entirely. The wish and the want are no longer one and the

[1] This saying is attributed to more than one great man of antiquity; of Sophocles, for instance. At the beginning of Plato's Republic, the merry old Cephalus says:

"I was once in company with Sophocles, the poet, when he was asked by some one, 'How do you feel, Sophocles, as to the pleasures of love? Are you still able to enjoy them?' 'Softly, friend,' replied he, 'most gladly indeed have I escaped from these pleasures, as from some furious and savage master.'"

And again of Cato—

"Quam in eo quidam jam affecto ætate quaereret uteretur ne rebus venereis. Dii meliora" inquit, "s. lubenter vero istinc tanquam omino agresti et furioso profugi.—Cato Maj., c. 47.

[2] The Cardinal Maury is said to have told the celebrated Portal that "a man of sense past fifty ought to give up the pleasures of love, for every time he indulged in them he threw on his head a handful of earth." (Anglice, "drove a nail into his coffin.")

same thing; the imagination does not exercise its olden power and fascination on these organs.

"Blood now only flows in small quantities towards the testes. Their sensibility becomes blunted, and is reduced to what is sufficient for the nutrition of the parts. The scrotum is observed to become wrinkled and diminished in size, the testicles atrophy, and the complicated vascular tissues which form them become obliterated; the semen, that peculiar secretion of the blood, is not only less abundant, but has lost its consistence and its force. The animalcula, or zoo-sperms, which constitute its nature or its essence, far from being as numerous or active as formerly, are, on the contrary, few and languid."

Dr. Duplay, physician to the Hospital of Incurables in Paris, states that he examined the generative organs, in order to discover the existence of semen, in 51 old men, who died of various acute and chronic diseases, aged from sixty to eighty-six. In 37 he established the presence of spermatozoa, and in the other 14 he was unable to find traces of them. In 27 instances the spermatozoa were perfectly well formed, and similar in every respect to those found in the adult. In the other 10 cases neither the heads of the spermatozoa nor their tails were perfect. The quantity varied greatly. In some old men spermatozoa were as numerous as in adults; in 14 instances they were rare, but still perfectly developed.

Spermatozoa may be found in the whole extent of the vasa deferentia, as happened in 26 instances, or at one point only of the secreting apparatus. Thus, three times only, the semen contained in the vasa deferentia alone showed them; that in the vesiculæ evincing no traces. Once their presence was shown in the liquid of the vesiculæ seminales, and not in that of the vasa deferentia. They were found seven times in only one vesicula, four times in the right, and three times in the left to the exclusion of that on the opposite side and of the two deferent canals.

Semen was very abundant in 3 cases, moderately so in 24, and in 10 cases there was but little to be seen.

Semen may be discovered in old men whose testes are atrophied to a considerable extent.

Everything induces the belief that in the old man the secretion of semen, although very slow, like all the other secretions, nevertheless takes place, just like that of the saliva, bile, or pancreatic fluid. What proves this is, that it is found in the whole course of the spermatic canal; it is met with not only in the vesiculæ seminales, but in the deferent canals, in the epididymis, and in the testis itself; and the spermatozoa are found likewise in all these situations. It is, therefore, probable that if among the spermatozoa which the microscope enables us to discover, some date from long antecedent periods, there are others that have been recently formed. The oldest of these twenty-seven

persons in whom spermatozoa were found was eighty-two years of age; and the rest were from sixty to eighty-two.

Dr. Duplay concludes by saying,—"If old men are not so apt to beget children as adults, their inaptitude depends less on the composition of the semen than it does on a want of the other conditions of the reproductive acts."[1]

The preceding remarks need some comment from me. The existence of spermatozoa might lead the senior to exclaim, why may I not exercise my sexual organs, as science shows that nature still provides fertile semen? My answer is, "do not attempt to spend a great deal out of your small capital."

Old age cannot support the drain, and the subsequent nervous depression arising from ejaculation. Secretion is not absolutely stopped by bountiful nature; but semen is formed slowly, and with effort, and may remain for a long time pent up in the canals which have secreted it. Professed breeders of animals refuse to rear the produce of old sires or dams, and I am told they recognise this class of young stock by several marks, as for instance the deeper hollows over the eyes, and by the sunken eye itself. So well are these facts known to horse-dealers, that they refuse to purchase young horses presenting these appearances, being convinced that they will not stand work, or turn out well. As far as my experience goes, old men's children are not more promising. If it is true, as is now generally admitted, that from the moment of conception of the individual the duration of existence is, to a certain extent, predetermined, in consequence of the organization which he has received, I think it necessarily follows that a human being born with a rich stock of force and vitality will take a greater number of years to arrive at the culmination and the term of his existence, than another born under opposite conditions (even though more favorable as far as worldly externals are concerned). We are, therefore, forced to the conclusion that the children of old men have an inferior chance of life; and facts daily observed confirm our deductions. For look at the progeny of such marriages, what is its value? As far as I have seen, it is of the worst kind—spoilt childhood, feeble and precocious youth, extravagant manhood, early and premature death.

PART II.

DISORDERS.

From the above remarks we gather what the functions of the generative organs should be in advanced life. Extreme moderation—and the greater the age the greater the moderation. Entire continence—the rule

[1] 'Archives Générales de Médécine,' quatrième série, tom. lxxx, Dec., 1852, p. 393.

of youth—is hardly less the rule of age. The transgression of this rule, indeed, in age, is more fatal than in youth. There is no superabundant stock of vitality to repair its destructive waste of error or extravagance.

Parise says—" One grand purpose pervades the creation—to live and to impart life. This last function ought to be considered the most important. If men will conform to the laws of nature—laws which moreover, are immutable and eternal—they must submit themselves to conditions of existence and of organization, and learn how to limit their desires within the spheres of their real wants. If they will do so, wisdom and health will bloom of themselves, and abide without effort; but all this is too often forgotten when the functions of generation are in question. This sublime gift of transmitting life—fatal prerogative, which man continually forfeits—at once the mainstay of morality, by means of family ties, and the powerful cause of depravity—the energetic spring of life and health—the ceaseless source of disease and infirmity—this faculty involves almost all that man can attain of earthly happiness, or misfortune, of earthly pleasure or of pain; and the tree of knowledge of good and evil is the symbol of it, as true as it is expressive. Thus, even love by its excesses hastens and abets the inevitable doom for which, in the first instance, by the aid of passion, it had provided the victims. The greater part of mankind, however, show excessive feebleness in withstanding the abuse of the generative functions; and what surprises us most is, that those advanced in life are not always the least exposed to this reproach. It is certain that in old age, at a time when the passions have given way to reason, there are still many individuals who allow themselves to stray imprudently at the very precipitous edge of these dangerous enjoyments. They applaud themselves for postponing moderation till it is rather forced than voluntary; till they stop from sheer want of vigour. What heroic wisdom! Nature, pitiless as she is, will cause them most certainly to pay dearly for the transgression of her laws; and the steady accumulation of diseases soon gives demonstrative proof of it. This result is the more certain and prompt, inasmuch as in these cases excesses are almost always of very old standing. The libertine in years has usually been dissolute in youth and manhood, so that we may trace the progress and calculate the extent of his organic deterioration.

" If we possess ever so little reflective or physiological knowledge of mankind, how can we fail to inculcate rigorously the precepts of continence, more especially as we find them established and calculated to maintain both the duration and happiness of our life? It is well established that, of all the functions of the economy, no one is lavished upon us by Nature with greater profusion or, at the same time, within more clearly defined limits than this one of generation."

For the purposes of description, I shall divide the functional diseases

in elderly persons in the following manner, premising that it is principally from excesses that those advanced in life suffer. All their functional diseases may be, I think, classified under the following heads, thus enabling me to arrange some curious facts which have not hitherto been brought together for the consideration of the profession:

1. *Functional diseases in persons who do not know the consequences of repeated acts of sexual intercourse, and commit excesses from ignorance.*

2. *Persons who know the consequences, but cannot control their passions.*

3. *Débauchés who, hoping to supply the loss of power consequent on their previous excesses, stimulate the reproductive organs for the purpose of gratifying their animal passions.*

CHAPTER I.

FUNCTIONAL DISEASES IN PERSONS WHO DO NOT KNOW THE CONSEQUENCES OF REPEATED ACTS OF SEXUAL INTERCOURSE, AND COMMIT EXCESSES FROM IGNORANCE.

It is sometimes curious to notice the *naïveté* exhibited by elderly gentlemen. Patients from sixty to eighty come to me, complaining that they are not what they were—that the sexual act is no longer attended with the same degree of pleasure as formerly. They grumble because the desire does not come on so frequently, or that, when they attempt the act, they do not now experience perfect erection.

These are among the most difficult patients we have to deal with, and require great management. I, however, meet them on their own ground; I inquire at what age they began to indulge the sexual instinct—whether, in their official capacities, they have been in warm or changeable climates—and otherwise, with propriety, inform myself as to their antecedents. Thus armed, I ask them if they have considered the consequences which they wish me to bring about. I appeal to their common sense, and gently remind them that their symptoms may be slight warnings of the approach of the enemy; that, as old soldiers, they should begin to exercise a little caution. I recall to their recollection other duties consistent with their age. I ask them if they have no pleasure in the luxuries of the table, or if they wish to so derange their health that their appetites shall fail. I remind them of the saying of Bichât, "that the organ of taste is the last thread on which hangs the pleasure of living." I repeat a few of the hints I have already detailed; and beg them to look around, and consider if their old friends who marry young wives have improved in health, or if they cannot call to mind

some very notable cases of the reverse. It occurs to them, and they do not deny, that this may be even so; and as life, and, above all, life with good health, is fully appreciated by this class of men, they become tranquillised. When I further remind them that, if nature has interdicted great sexual indulgence, it still has reserved for them many compensating pleasures—and hint a little later that there are other and higher enjoyments and duties which their position in society warrants and demands, we usually part pretty good friends; and I trust I have been the means of rescuing many a sexually ignorant man from the dangers which beset his path, and have preserved his powers for a longer discharge of the higher duties than might, under other circumstances, have been hoped for. Lord Bacon's dictum, "Age doth profit rather in the powers of understanding than in the virtues of the affections," is not only the observation of a fact, but the pregnant inculcation of a duty.

There are persons in society, it cannot be concealed (although fortunately they are few), who come to the surgeon ostensibly for other reasons, but virtually under the belief that he will excite their flagging powers. I have already alluded to these cases, and fully described the language which the profession does and should hold towards them.

In all such cases, the man advanced in life should be at once told that, although his powers are somewhat enfeebled, no immediate mischief has yet occurred (if the surgeon can conscientiously say so)—nature only wants rest, and all will be well. It is of great importance that the sexual fears of the elderly person should be quieted. We have seen, in previous pages, the influence of the imagination on the sexual ideas. As age advances, this effect grows still stronger—it is of primary importance that the *morale* of a man should be strengthened—and I at once tell these patients most positively, that I can relieve their present sufferings; but if I undertake to re-establish their sexual powers, I exact a promise that such convalescence shall be attended with great moderation—on no other terms will I undertake the case; for I tell them it is a better guarantee for their life and happiness to remain invalids as they are, than to have their organs strengthened and then to kill themselves by inches through fresh fits of excitement. I need hardly say that every upright practitioner refuses to be an accomplice in any way whatever to mere excitement. Libertinage, men should be told, is bad enough at any age; in the elderly man it is a crime, and one that the surgeon will not lend himself to abet. This language held to elderly men is good in more ways than one; it "pulls them up" at a moment when they may be disposed to go astray, and it shows them that the surgeon has implicit belief in his powers of cure, and that he can re-establish their health; but will not build it up for them to pull down. Such advice can shock no

"man of the world;" many take it in good part, common sense telling them they must follow the recommendation if they would preserve their health.

Experience has taught me how vastly different is the situation of the class of moderate men, who, having married early, and regularly indulged their passions at longer and longer intervals, seldom come under the medical man's notice—with whom excesses are exceptional, and who are equal to the sexual shock—from that of widowers of some years' standing, or men who have, through the demands of their public or other duties, been separated from their wives for prolonged periods. When the latter class, after leading lives of chastity, suddenly resume sexual intercourse, they are apt to suffer greatly from generative disorders. The sudden call on the nervous system, after years of rest, gives a shock to any constitution, and especially to such as are already depressed, as, for instance, by the usual effects of residence in the East. These cases require great care, and their successful treatment must mainly depend on the conduct of the patient, who, by irregularities of his own,—which would appear no more than moderate in persons thoroughly sound,—may altogether frustrate every attempt to relieve him.

I lately saw a gentleman of nearly seventy, who, after remaining a widower many years, was captivated by the charms of a young girl; the courtship prospered, the patient was affianced, and all appeared in satisfactory train, when he became alarmed by observing the very frequent recurrence of seminal emissions (to which he had for years been subject occasionally); and worse—which, in fact, brought him to me—these emissions stained his linen with blood, a symptom which gave him great anxiety. I pointed out to him the dangers attending such a state of things, and assured him I could do little or nothing as long as the excitement under which he was then labouring continued, and that I dreaded the consequences. I feared, however, that all I could say on this delicate subject would avail little; but circumstances so fell out, that the marriage was broken off. My patient soon recovered his health, and he has now occasional nocturnal emissions as before, but unattended with any hæmorrhage.

The medical man may be occasionally consulted by men in years on *the subject of marriage*, and he may be asked if his patient *may* marry.

I have but one answer to all such questions. Do it on your own responsibility; I cannot give my sanction. If you value life, if you consider health, if you look for happiness, I advise you to remain as you are. Much as I approve and recommend marriage to the young adult, as strongly would I forbid it to the old man. I am well aware that many cases can be cited in which men have married late in life, and had families. Undoubted instances of virility at the age of nearly

one hundred years are on record; but in these cases the general bodily vigour has been preserved in a very remarkable degree. The ordinary rule seems to be, that sexual power is not retained by the male to any considerable amount after the age of sixty or sixty-five.

The impunity with which some elderly men continue the practice of sexual intercourse is certainly surprising; still, abuse or excess, whichever we may term it, must sooner or later tell its tale. In some its effects assume the form of hypochondriasis, followed by all the protean miseries of indigestion; in others, of fatuity; in the more advanced stages, paralysis or paraplegia comes on, accompanied by softening of the brain, and its attendant consequences. What in early life was followed by temporary languor, is in age not unusually followed by the train of symptoms remarked above; and when we are called in it is too late to do aught but palliate.

I would now ask my readers to listen to the words of one who has written the best work on the subject of these marriages of elderly men.

Parise says—"There are great risks run; for in the extreme disparity of age, and oftentimes condition—as when the man is rich and the girl is young—Nature avenges herself by spreading scandals, doubts about paternity, and domestic troubles; everything is at variance, age, disposition, character, tastes, and amusements. 'What shall I do with him, and what will he do with me?' said a clever young girl of eighteen, whose parents wished her to marry an old gentleman. With regard to health and vital force, it is easy to foresee what will become of them in these unequal marriages, where a young and fresh girl is 'flesh of the flesh' of a man used up from age, and mayhap from excesses. Evidently she commits a suicidal act more or less certain or rapid. On the other hand, experience shows that the elderly man who thus risks his repose and his existence, speedily finds his health grievously affected; and with what justice may not the lines of the poet Hardy be applied to his case—

"'On ne se servira que d'un même flambeau,
Pour te conduire au lit, et du lit au tombeau.'"

"Would you," continues Parise, "know the difference between love in youth and in old men? It is this, 'of a truth *great folly appertaineth to the first love, but great feeblenees to the last.*' Hereby hangs a tale, for sudden danger lies in the path, and the siren sings upon the very verge. Blessed should the ancient deem himself who can put up with calmness, happiness, and reason, instead of craving after those senile accessions of delirium too often the parents of regret and remorse without end. The chastisement of those who love the sex too much, is to love too long. Is Nature silent? 'Tis that she would not speak! Would you provoke or excite her? It is a crime against her—a crime

for which she will some day claim a deep revenge. Why, then, not listen to the voice of Wisdom—for those who sit at her feet, and listen to her awful counsels, shall be delivered from strong passion, and many sore straits and much folly?"

Let the elderly man, then, pause and reflect, that a human sacrifice, either male or female, is generally bound to the horns of the altar that sanctifies such marriages. In the present state of society, with our manners, passions, miseries, *man does not always die—he sometimes destroys himself.* And the sort of union I have touched upon is one of the most ingenious devices of men to expedite that natural friction which is calculated by nature to use up our forces in the span of three-score years and ten.

CHAPTER II.

PERSONS WHO KNOW THE CONSEQUENCES OF SEXUAL EXCESSES, BUT CANNOT CONTROL THEIR PASSIONS.

This is a class of persons the consulting surgeon occasionally meets, deserving of great sympathy. Their passions depend too frequently on a state of excitement over which they themselves have no control, although its origin may be traced to their own excesses. These patients come to ask our assistance, not with any object of obtaining power, but because they suffer from urgent desire, which a careful examination of the case often convinces us is fictitious, and dependent upon some irritation going on in one or other part of the canal. In some, a full bladder will occasion it; in others, it is an irritation about the rectum, proceeding from worms or hæmorrhoids; in others, again, acidity of the urine. Often it depends upon neuralgia of the bladder, or stone in that viscus. I have seen reason to attribute it to some affection of the skin covering the generative organs, which causes local excitement. These patients should be particularly advised to resist these morbid desires; but until appropriate local treatment is prescribed, there can be little hope of amendment. They sometimes think that this unnatural excitement is healthy. They pride themselves upon it, appear astonished at the surgeon wishing to remove the cause, and cannot comprehend that their constitutions have been much reduced by the fatigue which the organs have undergone. Common sense usually triumphs, and they feel intensely grateful for the relief they obtain.

The surgeon must acknowledge, however. that these affections are frequently very rebellious. The duration of disease, prolonged residence in warm or unhealthy climates, or allowing the sexual passions unrestrained liberty, has often brought the constitution of the elderly

man into a very irritable state; still, great amelioration may be surely promised. The means of cure cannot here be dwelt upon. They must depend upon the particular affection present.

CHAPTER III.

DÉBAUCHÉS WHO, HOPING TO SUPPLY THE LOSS OF POWER CONSEQUENT ON THEIR PREVIOUS EXCESSES, STIMULATE THE REPRODUCTIVE ORGANS FOR THE PURPOSE OF GRATIFYING THEIR ANIMAL PASSIONS.

Again to quote Parise: "Unfortunately there are those who, either more infatuated, more helplessly drifting on the tide of passion, or more depraved, use all their endeavours to realise desires which it is no longer possible to satisfy, unless by a forced compliance of the organs. Not only has the energy, the superfluous vitality of early days, disappeared, but the organic power of reproduction is nearly obliterated. Is all over then? *Credat Judæus, non ego.* It is now that Venus Impudica lavishes on her *used-up* votaries the appetizing stimulants to vice and debauchery. The imagination, polluted with impurities, seeks pleasures which reason and good sense repudiate. There are instances of debauched and shameless old age which, deficient in vital resources, strive to supply their places by fictitious excitement; a kind of brutish lasciviousness, that is ever the more cruelly punished by nature, from the fact that the immediately-ensuing debility is in direct proportion to the forced stimulus which has preceded it.

"Reduced to the pleasures of recollection, at once passionate and impotent, their sensuality may kill, but cannot satiate. There are such old libertines always seeking after the means of revivifying their withered, used-up organism, as if that were possible, without being eminently dangerous. The law of nature is without appeal. To submit to it is the result of great good judgment, and the reward is speedy. But submission is no invariable rule, and persons of prudence and chastity have but faint conception of the devices to evade it, of the folly, caprice, luxury, immodesty, the monstrous lewdness and indescribable saturnalia of the senses which are the result. The surgeon alone knows from the confessions of his patients, or surmises from his experience, to what a depth corruption will descend, and the evils which will follow, particularly in large capitals. One of the most common means of excitement employed by these senile Lovelaces is change—variety in the persons they pursue. What is more fatal to the *organism?* Extreme youth is sacrificed to these shameless old men. The full-blown charms of fine women no longer suffice—they address themselves to mere children, to the great scandal of our manners, and

of all that these victims of debauchery hold dear and sacred. Nevertheless, let it be remarked, it is seldom—very seldom—that punishment comes *pede claudo;* old age, which disease changes every day into decrepitude—often sudden death, and death that lasts for years, a consequence of cruel infirmities—prove the justice of Nature." (Parise, p. 423.)

It would be well if the above picture, sketched, of course, from Parisian society by a distinguished French physician, were inconsistent with experiences gathered elsewhere. Human nature presents much the same features under all climates, and in London as elsewhere. Virtue and sin, refinement and vice, appear to me to herd together and to intensify, *pari passu* with civilisation.

When a young man, without any redeeming qualities, has gone through a career of debauchery, when his adult age is but a new lease of similar associations, the necessity for additional excitement appears to goad him on. Fictitious desires increase, until it is impossible to say where shall be his *acmé* of debauchery, or what devices may be invented by those in his pay "to minister to a mind diseased," particularly when such a pampered, ill-directed, unrestrained will is accompanied by unlimited wealth. For him, youth, innocence, and beauty soon cease to have attraction. Well has it been said of him, that "the beast has destroyed the man." Variety may for a time satisfy or stimulate his failing powers, but not for very long. Local stimulants are tried, and, after a short repetition, they also fail. As a last resource, unnatural excitement is brought to bear, and now public decency is forgotten, and we probably find that the first check to the lust of the opulent satyr, is his finding himself the hero of some filthy police case—then, maybe, a convict or a voluntary exile.

As schoolboys, we were accustomed to laugh at the fables of the grotesque sylvan monsters of antiquity, ignorant of what hideous truths of human nature their half-animal forms were the symbols. Even after sad experience has enlarged our knowledge of the possibilities of vice, few of us have any idea of how completely these bestial forms of ancient art represent the condition of the satyrs who so notoriously affect the seclusion and the shade of the parks and gardens in modern cities. I question if a prison is the proper place for such debased individuals. As far as I have noticed their organization, I should say an uncontrolled giving way to the sexual passion has used up a frame never very strong. A constant drain on the nervous power has produced an effect which renders its subject indifferent to consequences, provided his all-absorbing pursuit (namely, ministering to the excitement of his sexual passion) can be indulged in. Doubtless, in many instances, the brain has become affected, particularly when there exists a strong hereditary tendency to disease. This, together with deficiency of occupation, has caused many of these victims to their own feelings

to make the pandering to their vile desires, and gratification of every sensuality their imagination can devise, the chief occupation of life. The medical man would feel hardly justified in certifying their fitness for a lunatic asylum, as in all other respects their life seems sane. Observing, as these persons do, all the other usual *convenances* of society, there is yet a something about them which marks them as thralls of some debasing pursuit. It is an error, however, to suppose that they often suffer from venereal disease. Your old *débauchés* know too well the parties they have to deal with, and every precaution is taken to avoid the consequences. They are living and suffering spectres whom, as some clever writer has observed, "Death seems to forget to strike, because he believes them already in the tomb."

I very much question if, with their disordered brains, the fear of punishment will deter such men from crime. These satyrs are reduced to so morbid a condition, that the very chance of exposure seems to add a last stimulus to their debased sensations. No other reason can, it seems, be given to explain why these rich old *débauchés* should choose places of public resort for their vile practices, when all that is there performed could, by the aid of money and existing agencies, be done in secret. It would seem as though stolen sweets and covert joys had lost their charm; and the chance of evading the law had become the fascinating novelty. Hence the risk, the subsequent detection, and the public discovery of the practices of those whose *penchants* have long been known to the police. It is a form of aberration of intellect to which libertinage is subject; and seems to show to what a pitch of debasement unrestrained sexual excitement will lead. Let those be warned who with active imagination enter upon a career of dissipation, and dream that at a certain spot they can stop. It is an old tale, and often told, that, although the slope of criminality be easy and gradual, it is still "le premier pas qui coute;—and he who launches himself on such a course, will acquire, as he goes, velocity and force, *until at last he cannot be stayed.*

The eloquent words of one of the best writers of modern times, though used of another vice, are equally applicable to this:

"Persons not accustomed to examine the motions of their actions, to reckon up the countless nails that rivet the chains of habit, or perhaps being bound by none so obdurate as those I have confessed to, may recoil from this as from an overcharged picture. But what short of such a bondage is it? . . . .

"I have seen a print after Corregio in which three female figures are ministering to a man who sits fast bound at the root of a tree. Sensuality is soothing him, evil habit is nailing him to a branch, and repugnance at the same instant of time is applying a snake to his side. In his face is feeble delight, the recollection of the past, rather than the perception of present pleasures, languid enjoyment of evil with utter imbecility to good, a Sybaritic effeminacy, a submission to bondage, the springs of the will gone down like a broken clock, the sin and the suffering co-instantaneous,

or the latter forerunning the former, remorse preceding action—all this represented in one point of time. When I saw this, I admired the wonderful skill of the painter. But when I went away, I wept, because I thought of my own condition.

"Of *that* there is no hope that it should ever change. The waters have gone over me. But out of the black depths, could I be heard, I would cry to all those who have but set a foot in the perilous flood. Could the youth look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and passive will—to see his destruction and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not be able to forget a time when it was otherwise; to bear about with him the spectacle of his own self-ruin; could he feel the body of death out of which I cry hourly with feebler and feebler outcry to be delivered. . . ."

There is a terrible truthfulness in this description of the depths of long indulged evil habit. There is, perhaps, only one lower depth; that in which *no* remorse, *no* longing after past self-restraint or purity is felt any more.

Not the least among the objects I have proposed to myself in writing these pages, is to offer frank and kindly warning and advice, which may serve to help some to conquer in a conflict, wherein the consequences of defeat may be so irremediable.

The medical man is, I think, the only person who can foresee, as he probably is the only friend who will dare to point out, the consequences to which a course of vice, such as I have above alluded to, inevitably tends. The companions of the victim are not likely to do so, but once in the vicious circle, he *must* sooner or later, make a confidant in our profession; it is then that the judicious surgeon may step in, and by firm but feeling language he often can, and, if he can, I need not say he ought to put a stop to this career. There are moments of regret, there are periods of suffering, when a word of advice can be given; and if the true consequences of unrestrained licentiousness be urged, the easy descent from comparative happiness and respectability may be arrested, and the ignominious end averted. I admit the difficulty. I am well aware that such interference may be thought impertinent; but no one can so well interfere as the medical man, If he do not, few else can, and no one else will. His duty to his country as a citizen, to his patient as a friend, calls upon him loudly, I think, to act the part of a kind adviser.

With his store of argument based upon experience, and his ample choice of opportunities, it is hard to say how often the well-intentioned professional man may not be the means of saving a fellow-creature from the poor-house, the prison, or the lunatic asylum; and of rescuing from base perversion the noble faculties lent by the Almighty for the fulfilment of His first command to Man.

APPENDIX.

A.

Suprà, p. 50.

A Clergyman's Remarks on Academic Celibacy.

Though I feel it presumptuous, with my own very limited experience, to add anything to Mr. Acton's remarks, still, at his express request, I have agreed to do so, having only this qualification, that for a certain period I was a fellow of a college in holy orders, and subsequently vacated my fellowship by marriage. Having no other practical information on the subject in question, of course my views are derived from my own impression merely; and wherever they conflict with Mr. Acton's I can only conclude, as doubtless the reader will do likewise, that my impression is a wrong one.

I have never felt assured of the truth of that maxim, so universally admitted, that the intellectual qualities are in an inverse ratio to the sexual appetites. Without venturing to dispute it, I will merely say I know a host of exceptions, even in my private acquaintance, and have heard the same opinion confirmed by others. The mere fact of a man being single proves nothing about his propensities or habits, unless marriage were the *only* mode of relief for the passions; therefore the instances of Newton, Pitt, &c., are hardly to me conclusive; and Bacon's advice, most valuable as it is, is less suggestive of entire abstinence than of moderation only. Again, mythology is not the strongest argument, but, for what it is worth, seems to tend the other way, both Apollo and the Muses being characters of very dubious moral reputation, and even Minerva herself falling under the breath of scandal.

While, therefore, I can clearly see how debauchery would weaken the intellects and debase the mental powers, I do not perceive how the converse must needs follow; that, in an ordinary person, abstinence from sexual gratification, and consequent extinction of sexual desire, will be attended by an elevation and improvement of the intellectual faculties. Whether this be the object of celibacy in the Romanist priesthood it is, as Mr. Acton suggests, of less interest to inquire; but as regards Fellows of colleges at Cambridge, there are many other reasons to make celibacy extremely desirable. The object of Fellowships is to secure a class of intellectual men who will give their whole time and interest to the care of their college, the instruction of the undergraduates, and the fulfilment of university offices; of course, a single man is able to devote himself to these duties without interruption or anxiety, whereas a

married fellow would be bound to bestow much of his time on his family, would find his domestic interests often conflicting with his academical, would be unable to live within the college walls, which contain no sufficient accommodation for such purposes; in fine, would not be a person of that class which the founders of fellowships, wisely or unwisely, desired to establish.

A somewhat absurd result has followed from the University Commission, in accordance with which some of the smaller colleges, such as Caius, Queen's, Peterhouse, and Clare, allow their fellows to marry; allow them, with certain restrictions it is true, tending to limit their tenure to a period of ten years, but, in effect, making the fellowship tenable for life, if the holder only reside at Cambridge and place himself on the staff of his college, which at the smaller colleges it is always easy for a man of ability to achieve. I have merely stated roughly the principle on which their statutes are laid down; of course each body has adopted its own varieties. The ludicrous effect has been that, in some cases, tutors, expected to stand *in loco parentis* to the undergraduates, and to be accessible and close at hand at all hours of the day, may be living a mile or more from the scene of action, or possibly in an adjoining village. The modification of statutes at St. John's, which allows college *lectureships* to be retained by those who have vacated their *fellowships*, seems likely to produce no inconvenience, as the duties of a *lecturer* are not incompatible with married life. Even he, however, would be better able to support the college discipline, if resident within the walls, which residence for a married man is, as I have said, impossible.

Looking, therefore, from the academic side of the question, the celibacy of fellows would seem very desirable; but, of course, no one can deny that such a principle involves the sacrifice of individual comfort for the sake of the common advantage. Is this fair to the celibate? I think not. It has always seemed to me that a single man is in an unnatural position; a being created by the Almighty to "increase and multiply" a race "made from the beginning male and female," that "a man might cleave to his wife and the twain be one flesh," will, of course, have his natural instincts in accordance with this design; and mortify or control them as he may, they are still there, and cannot become extinct. The sufferings of an abstinent life I believe to be *cruel* to every man between five and twenty and five and forty; and though athletic exercise, regular diet, and so forth, supply some slight relief, still it is never permanent; and in any event of reaction the sufferer will find himself the worse for his previous regularity. Of course a sedentary life aggravates the symptoms, and I cannot believe that any man of ordinary vigour, so living and so abstaining, will be free from emissions, nocturnal or involuntary, or whatever you please to call them. Still these would be among the least of his distresses; nay, in nine cases out of ten I presume that safety-valve of nature is a most happy and beneficial relief; and though I cannot fly in the face of medical authority and deny that there is a pernicious class of the disorder, still I firmly believe all those cases immensely exaggerated by the sufferers and capable of an easy cure, to wit, matrimony, unless the patient by degrading practices has reduced himself to a state of impotence. Moving as I did in many circles, and living on intimate terms with men of all ages, I never heard of or noticed one single case approaching in the remotest degree to the accounts I have read. Of course no *sensible* person would attach a moment's credit to the poisonous and disgusting works which are issued by advertising firms, or thrust into one's hand in Leicester Square; though still I fancy on *weaker* minds these books have a great hold, and a tendency to promote the very evils they profess to militate against.

To the majority of men, therefore, who hold Fellowships I believe that celibacy is physically and morally a pernicious state to themselves and a very dangerous temptation; but as the abolishing that principle would strike at the root and vitality of

the Universities, I hold that in this case, as in many similar, volunteers must be found to compose a forlorn hope, and sacrifice themselves for the objects of the mass. Doubtless there are exceptional temperaments to whom the sacrifice is not serious: these are the few men who persevere in retaining their Fellowships for twenty years or more, doing an immensity of good to their college and their university, and growing ripe in years and labours,

> "Till some snug rectory to their lot shall fall,
> Or e'en that fondest wish, a prebend's stall."

It is to this happily-constituted minority that Cambridge owes her practical advantages and her immense success. The more self-indulgent majority of Fellows win their way to some satisfactory position by the time they are thirty, and then exchange (without much regret) for domestic life the two hundred or so per annum which they have previously been drawing from their college. The emolument of a Fellowship is in itself a mere pittance at Cambridge, on which no man could live there with any comfort. But it makes a pleasant addition to the income a person may ensure from other sources, such as lectureships, tutorships, professorships, &c. It is strange how misinformed the outer world have always been on this point, I mean, "the affluence and idleness" of academic life: though the undergraduate has to work somewhat hard for any degree which will ensure him a Fellowship, he soon finds that the real labour of life *begins* only as soon as he is made a fellow of his college. I don't suppose there exists in England a more diligent, persevering, energetic body of men than the Fellows of Colleges at our Universities, or any who receive more insignificant payment in requital for their serious exertions. If a life of constant and healthful employment were really a safeguard against incontinence (alas! that it only were so!), no member of that society would ever go astray: the instances, it is true, of such scandal are *extremely* rare; but why? because the good feeling and morality of the men keep them pure *in spite* of obstacles.

I feel I have trespassed already on the space so kindly allowed me; but I venture to add yet a few words as to what I hold to be the means for preserving continence. Mr. Acton's advice as regards exercise and diet is invaluable, and the greater extreme to which that system can be carried, without injuring the health, so much the better. A man should go into training for a conflict with his appetites just as keenly as he does for the University Eight, the only difference being that the training will be more beneficial and more protracted. Besides diet and exercise, let him be constantly employed; in fact, let him have so many metaphorical "irons in the fire" that he will find it difficult to snatch ten minutes for private meditation; let his sleep be very limited and the temperature he moves in as nearly cold as he can bear; let neither his eye nor his ear be voluntarily open to anything that could possibly excite the passions; if he see or hear accidentally what might have this tendency, let him at once resort to his dumb-bells, or any other muscular precaution, till he is quite fatigued; whenever any sensual image occurs involuntarily to his mind let him fly to the same resource, or else to the intellectual company of friends till he feels secure of no return on the enemy's part. Lastly, I would fain add what Mr. Acton, looking expressly at the physical question, has of course passed over: let the sufferer from sexual causes make his affliction the subject of most earnest prayer at any and all times to that Ear where no supplication is made in vain. Thus armed, he *may* keep his assailant at bay, though I fear conquest is impossible, and the struggle a most severe one. Sound old Jeremy Taylor, after discoursing on chastity in something like the above strain, says, if I remember right, "these remedies are for extraordinary (*i. e.* celibate) cases, but the ordinary remedy is good and holy marriage."

CAMBRIDGE.

B.

Suprà, p. 81.

STATISTICS OF MARRIAGE.

The synopsis of the state of the population with reference to marriage, birth of children, &c., extracted from the census of 1851, and published in the former edition of this work, was as follows:

Of persons of the age of twenty and upwards, the bachelors amount to 1,689,116; the spinsters to 1,767,194.

The proportions of the married among the population of the age of twenty and upwards are 62 in 100 males: 57 in 100 females.

About 1 in 3 of the whole population, and nearly 4 in 6 of men, 4 in 7 of the women, of the ages of twenty and upwards, are living in the married state.

The proportional numbers of the ages between twenty and forty, married, are 52 in 100 males; 55 in 100 females.

At the ages between forty and sixty there are 79 in 100 men, 70 in 100 women, married.

At the ages between sixty and eighty, in 100 men there are 65, in 100 women 42, married. And finally, at the ages between eighty and a hundred there are 37 in 100 men, whilst there are only 12 in 100 women, married.

The mean age at which marriages are first contracted in England and Wales is nearly twenty-six years for males, and about twenty-four years and a half for females.

The wife is two years and a half younger than the husband.

The duration of marriage is, on an average, twenty-seven years.

A man or woman above twenty and below forty is called young; so those of the age of forty and above are called old.

Viewed in this light, it will be found that there are in the kingdom about 1,407,225 "young," and 359,969 "old" maids; 1,413,912 "young," and 275,204 "old" bachelors.

Of 100 men of the age of twenty and upwards, 31 are bachelors in Great Britain.

Of 100 women of the age of twenty and upwards in Great Britain, 29 are spinsters.

In London, Bath, and Cheltenham, they amount to 40 per cent.

20 in 100 families are childless, and 80 in 100 have children living.

In 1851, the births of 615,865 living children were registered in England and Wales—573,865 as the children of married, and 42,000 as the offspring of unmarried women; and the census returns show that the women of the age of fifteen to fifty-five *married* were 2,553,894; the women *unmarried*, including widows as well as spinsters, 2,449,669. So that to 1000 married women of that age, 224 living children are born annually; and to 1000 unmarried women, 17 living children are annually born.

Upon the hypothesis that as many unmarried women must, *cæteris paribus*, be living irregularly to every child born out of wedlock, as there are wives to every child born in wedlock, then 186,920, or 1 in 13, of the unmarried women must be living so as to contribute as much to the births as an equal number of married women.

C.

Suprà, p. 126.

PRESCRIPTIONS.

I HAVE thought it better, for many reasons, to collect a few of the more usual prescriptions in an Appendix, than to encumber the Text with them.

℞. Ferri Citratis c. Strychniâ, gr. iij;
Quinæ Disulp., gr. j.
M. fiat pilula ter die sumend.

℞. Ferri Citratis c. Strychniâ, gr. xvj;
Ferri Citratis c. Quinâ, gr. xxiv;
Syrup., ʒvj;
Aquæ ad ℥iv.
M. fiat mist. cujus cap. coch. ampl. ex cyath. vin. aquæ ter die.

℞. Ferri Ammon. Citratis, ʒj;
Ammon. Sesquicarb., ʒj;
Ætheris Chlorici, ʒij;
Sp. Lavandulæ c., ʒvj;
Aquæ Piment. ad ℥vj.
Sumat coch. j amplum ex cyath. vin. aquæ horâ 11 a.m. et horâ 4ta p.m. quotidie.

℞. Acid. Phosph. dilut.,
Syrup. Zingiberis,
Syrup. Aurant., āā ℥ss.
M. fiat mist. cap. coch. j min. ter die ex cyath. vin. aquæ.

℞. Syrup. Ferri Superphosph., ℥j;
Acid. Phosp. dilut., ʒiss;
Mist. Acaciæ, ℥iij;
Sp. Aurant., ℥ss;
Aquæ Anethi ad ℥viij.
Two tablespoonfuls to be taken twice a day, at eleven and four, with a table-spoonful of Cod-liver Oil.

℞. Sodæ Hypophosph., ʒvj;
Syrup. Aurant., ℥ij;
Aquæ ad ℥vj. Capiat cochl. med. j ter die.

℞. Ext. Cannabis Indicæ, gr. j;
Pulv. Glycyrrhizæ, q. suf.
M. ft. pil. horâ somni sumend.

℞. Ol. Phosphorat., ℥j;
Ol. Morrhuæ, ℥vij. M.
A teaspoonful, gradually increased, for a dose.

℞. Tinct. Cantharid., ʒiss;
Sp. Lavandulæ co., ℥j;
Ætheris Chlorici, ʒj;
Aquæ ad ℥viij. M. ft. mist.

Two table-spoonfuls to be taken three times a day; at eleven, four, and at bed-time.

In cases where a local stimulant is necessary, I have found the following answer well:

℞. Tinct. Sinapis comp., ℥ss;
Eau de Cologne, ℥j. M. ft. embrocatio.

D.

Suprà, p. 204.

EXPOSURE OF THE QUACK SYSTEM.

BLOOMSBURY COUNTY COURT.

July 30*th*, 1857

(Before Mr. LEFROY, DEPUTY-JUDGE.)

—— *v.* KAHN.

THIS was an action brought by the plaintiff, a clerk in a mercantile house, against the defendant, Dr. Kahn, proprietor of the Anatomical Museum in Coventry Street, to recover the sum of 20*l.*, alleged to have been fraudulently obtained under the following singular and extraordinary circumstances.

The case has excited a great degree of interest in the medical world, and the court was crowded with spectators, anxious to hear the result of the trial. Amongst the company were several eminent medical practitioners.

Mr. BOWEN MAY, solicitor, of Russell Square, appeared for the plaintiff; and Mr. BARNARD, counsel, conducted the defence.

In opening the case, Mr. MAY said,—This action is brought to recover the trifling sum of 20*l.* The particulars of the plaintiff's demand set out that it is for damages occasioned by the defendant's improper treatment during the months of August and September, 1856, whilst employed by the plaintiff to cure him of a complaint under which he was then labouring, whereby the plaintiff was put to useless expense and pain, and the plaintiff claims the said sum of 20*l.* for money had and received, and fraudulently obtained of the plaintiff by the defendant.

The learned counsel for the defence here suggested the propriety of all females leaving the court, which having been complied with,

Mr. MAY proceeded.—The action is to recover the sum of 20*l.*, fraudulently obtained from the plaintiff, but in spirit it is brought for the good of the public and society at large. The plaintiff is clerk to an eminent firm in the city, and is a very respectable man. The defendant is one of those gentlemen who live upon human nature, by frightening weak-minded people, and reducing them to such a state of

alarm as to be enabled to act upon their credulity. He is not a qualified practitioner, but avows to the world that he is a physician, and it is under that representation, I shall show, that the public are induced to go to him. Directly he obtains his fee, he does not care one farthing for the cure of the patient, and he also presupposes that persons are labouring under "spermatorrhœa." Now, your Honour, this young man in a weak moment went to Dr. Kahn, and the first thing Dr. Kahn said to him was, "You have spermatorrhœa; what money have you? You see this is a very dangerous disease, and I am the only one who can cure it; but if I cure you, it must be for a good amount. However, as you are a poor man, I'll do it for 20*l*." And nothing more was said then, but a panacea was given—supposed to contain antimony; the effect of which is to depress the patient to such an extent, that a person labouring under its influence for any period would believe anything. Then by a microscope the doctor discovered some animalculæ. This is one of the microscopic dodges, which frighten nervous people. He produces this before the man, who said, "What am I to do?" He answered, "I shall want 50*l*." Then when he finds this poor young man is acted on in this way, who could not give 50*l*., as he said, the doctor exclaimed, "Your brains are passing out into your water, and you will die." (Laughter.) And thus the young man was reduced to that state of melancholy that he would believe anything that was told him, and when he came again, he found that he was worse instead of better. No man goes to these quacks unless his mind has been acted upon previously, and then nothing is too gross for him to be made to believe. Now, it is a singular fact, that directly the plaintiff left off the medicine, he got better. He went to a regular practitioner, and in about three weeks he was well. Sir, I will show to you that this is a common occurrence with Dr. Kahn. I shall show you a case where he got a heavy sum of money from a person under precisely similar circumstances.

The DEPUTY-JUDGE.—No, no; that will be quite unnecessary, because we are trying this case upon its merits.

Mr. MAY.—But, your Honour, I shall show complicity, not only that this case is a fraud, but that it comes forth with a fraudulent intent. I shall satisfy you that this defendant lives upon the vitals of young men by the money that he obtains in this identical way. I shall examine Mr. Hancock, a gentleman of great repute as surgeon to the Charing Cross Hospital—

The DEPUTY-JUDGE.—Your case is, that he really obtained money by fraudulent pretences.

Mr. MAY.—If I bring an action against an unqualified man, I must show that he professes that for which he is not legally qualified.

The DEPUTY-JUDGE.—But you have no right to go into other cases where he obtained money; that has nothing to do with the present case; and if you prove what you have opened, I do not see that it is necessary to prove anything more. You surely have opened quite enough.

Mr. MAY.—This is a matter of public importance. It is not merely a question of 20*l*., which only forms a little ingredient. The sum obtained was 51*l*.; the first sum was 1*l*., and he gradually gets money until he obtains that amount in the aggregate, which is the customary practice of these charlatans. If he were a qualified man, then he would not be entitled to what he has charged. I shall show that the most he can charge is a guinea; whereas we pay 50*l*. for not being cured, but, on the contrary, actually being made infinitely worse. The fact is, he is one of these advertising quacks, and it is not for the trifling sum that we come here to-day; but we wish, by the judgment of your Honour, which I have no doubt will be in favour of the plaintiff, to suppress this monstrous system of traffic and trading upon young men. I shall prove to the Court that he is in the habit of getting thousands of pounds from clergy-

men and other young men who are ashamed to state what their cases of disease are. I shall also prove that the plaintiff had scarcely any malady upon him at all; but that he was reduced to this state merely for Dr. Kahn's purpose, that of putting money into his pocket. First, I shall call the plaintiff, to show your Honour that he was to be cured for 20*l.*; that there was a compact; and medical evidence to prove that the patient's symptoms could only be produced by the medicines administered to him by the defendant; and I shall satisfy you that when persons labour under disease produced by such treatment, they fall into a state which occasionally leads to insanity. Perhaps the most atrocious part of this case is, when the young man said, "You've not cured me; give me back my money!" and the doctor replied, "If you dare ask for that, I shall accuse you of masturbation" (sensation), which was utterly false, and a piece of rascally conduct on the part of the defendant.

The DEPUTY-JUDGE.—Oh! even if it were true, it would be a monstrous thing for a medical man to assert. (A burst of applause for a moment followed this remark from the Bench, but was immediately repressed.) I say, whether it be true or not, it is a breach of confidence, and a monstrous assertion to make.

The plaintiff was then sworn, and examined by Mr. May.

I believe you went to consult Dr. Kahn?—I went in the month of August, 1856.

Did you believe he was a regular practitioner?

Mr. BARNARD.—I object to that question.

Mr. MAY.—In what capacity did you go to him?—I went to consult him about my health.

But for that you would not have gone to him?—No; and I waited an hour before I could see him. He asked me what was the matter; and I told him that I had had the "clap," and that I did not think that I was cured of it.

Was there anything important the matter with you at that time?—Nothing at all, except when I went to the water-closet there was a little secretion came from me, and I told him that, and he said,—"Let me look at it"—"Let me look at you." So I let my trousers down, and he put his hand there, and said, "You have been committing self-abuse; you have got spermatorrhœa." And I said, "I have not."

Now, I ask you if you ever did so?—I never did it in my life; and the doctor then said, "My fee is a guinea;" and he said, "My charge to cure you of spermatorrhœa is 20*l.*," after having received the guinea. I called again, and he gave me a little case with six small bottles in it. I had not spermatorrhœa at that time. I took him 10*l.*, and afterwards 9*l.* Altogether I gave him 21*l.* 1*s.*; and he said, "I have got your medicine prepared for you. You go home now, get into a room, and never stir out for eight-and-twenty weeks; and take three times a day a teaspoonful of the medicine that is in the box." I said, "I cannot do that, because I have to work for my living —I have to work for my livelihood." He then said, "You will lose your life if you do not do it; therefore you had better give up your situation than lose your life." He entered in a book that if I paid 15*l.*, and different sums until I had given him 50*l.*, he would cure me. I told him that I could not stop in the house eight-and-twenty weeks.

The DEPUTY-JUDGE.—In whose employment are you?—The witness.—I will write it down, but I object to say.

Well, what salary do you get?—A hundred a year.

Mr. BARNARD.—Where is your employment? I shall want it.

Mr. MAY (interposing).—Was anything said about a microscope?—Yes; he gave me a glass, and said, "Just step inside and make water." I brought it out and gave it to him. He then took the glass up. There were several of the same glasses in the window, and he took up a glass similar, and with a camel-hair brush just put a drop on a glass; and he then said, "Oh! my God! you are in an awful state! you are

wasting away; and it is a lucky job you have come to me, for if you had gone to some ignorant man you would be dead!" He then rang the bell, and ordered "No. 9," which was a case that contained twelve small bottles. I had to take a table-spoonful three times a day, and to come to him when it was finished.

Did you get any better?—No; my eyesight got quite dim. He said, "The medicine has been acting upon you, but you will soon be better." I had not had a day's illness for fourteen years of my life. My spirits were very much depressed, and in October I went. I had a little sore come underneath the skin of my penis, but he said, "That is nothing; you had better go home and get some yellow soap, and keep washing it." He then ordered me to put some powdered alum on it, and that made me ten times worse. He told me I had a constitution like a horse, and added that I had the pox; but I had not, because I had not touched a woman. At Christmas he said, "Your case has been very expensive to me, and I shall want some more money." He had then had the sum of 51*l.* 1*s.* He went on to say that my case was a very difficult one, and he should want some more money. I gave him a 10*l.* note and a 5*l.* note on Christmas-eve, the 24th of December, and that made up the 51*l.* 1*s.* He gave me some more medicine of a different sort, and said, "When it is done, come to me in three or four months' time." About the middle of March I found myself very ill indeed, and I went to Mr. Acton, who said, "What is the matter?" I said, "I have come in consequence of this gross charge against me."

Cross-examined by Mr. Barnard.—How often did you go to Dr. Kahn's establishment?—I did not go more than seventeen or eighteen times. On the 24th of August I gave one guinea and 10*l.*, and in about twelve days after that I paid him 9*l.*,—making up 21*l.*; I also paid 15*l.*, for which Mr. May holds the receipt, and I paid him the rest at another time.

Will you swear that you ever saw Dr. Kahn?—I went to inquire for Dr. Kahn, and I was shown somebody that represented himself as Dr. Kahn; but I heard about two months afterwards that it was not Dr. Kahn, but his brother. Kahn did also attend me, though.

Were you a married man at that time?—No, a widower, and had a child.

What have you been doing since?—Well, I do as a good many men do, I run astray sometimes. It was the first time. All I told Dr. Kahn was, that when I went to the water-closet there was some secretion come from me, and that I had had the clap. I felt it in June, and I should think it was on for more than six weeks.

How came you to go to Dr. Kahn?—A friend of mine had gone to one of his lectures, and he brought one of his books with him.

Now, what are you?—I am a clerk.

In whose employ?

Mr. May.—Don't tell him.

The Deputy-Judge.—Surely that is unnecessary. It is a needless exposure.

I object to say; but I will write it down. However, if I must say, I will do so openly in court. I am employed by the ——, the railway contractors in the —— and I have been there eleven years.

You married again?—Yes.

When did you marry?—Last week.

Had you consulted any other man at all before you went to Dr. Kahn?—No, I had not.

By the Court.—Altogether I saw him about eighteen times, and I paid three times the amount.

Re-examined by Mr. May.—Where did you see this second man who called himself Dr. Kahn? Was it at defendant's house, at 17, Harley Street?—Yes.

And when you saw the real "Simon Pure," had you any conversation with him?—No.

The DEPUTY-JUDGE.—When you saw the real Dr. Kahn, was anything said about his brother's treatment?—He said his brother was ill, and he would prescribe for him.

Did you know Dr. Kahn was a lecturer?—No.

Dr. M'CANN sworn, and examined by Mr. MAY.—I have heard the history of this plaintiff, and in my opinion the depression, lassitude, and state of the patient would be produced by—

Mr. BARNARD (counsel).—I object to the question and answer being given in this way.

Mr. MAY.—What effect has antimony, Dr. M'Cann, upon a patient under such circumstances?

Question objected to.

Would the proper medicine for spermatorrhœa produce the effect that was produced upon the plaintiff?

The DEPUTY-JUDGE.—What is the proper medicine?—That would depend upon the causes from which it arose, but tonics and chalybeates generally ought to be given.

Would it be proper to confine the patient for twenty-eight weeks to one room?—I should say highly improper.

From what you have heard of the description of the plaintiff's complaint, would that be spermatorrhœa?—I can't answer that question. I had a precisely similar case put before me a very short time ago, in which the same defendant obtained a very large sum of money, but which we compelled him to return.

The DEPUTY-JUDGE.—You must not tell us about that, as it is not evidence.

Mr. WM. ACTON, surgeon, sworn, and examined by Mr. MAY.—You have seen the plaintiff, have you not?—Yes, I attended the plaintiff on the 21st of April, and I put questions to him in my medical capacity as to his general health, and from the conclusions I came to, I imagined him to be suffering under some of the assumed forms of spermatorrhœa. He was labouring under great debility, and the result of my examination was the opinion that he was not suffering under spermatorrhœa; he was in an excessively languid state, and there were no signs of his ever having had the pox, nor any symptoms of his having recently had it.

Is it possible that the infinitesimal portion of urine that would remain on a camel-hair brush, just touched on a glass, even in spermatorrhœa, could deposit a sufficient amount of animal life to be disclosed to frighten any man?—No; I should say not.

If a man were suffering under spermatorrhœa, and a paint brush were dipped in a glass, would living animalculæ be visible?—No; it is not possible. When a person presents himself to me, I make him pass urine, and it gradually settles down in a vessel or glass. It is just at the very bottom that when there is semen you can discover it. That takes several hours; and if there be any animalculæ, you can detect them in the deposit.

The DEPUTY-JUDGE.—But has your practice been confined to that part of the profession?—I studied many years in Paris, and have written books upon the subject, and am now publishing a third edition of one.

Mr. MAY.—Then it is perfectly impossible that the camel-hair brush dipped into it could show any animalculæ to frighten the plaintiff? Could a man have spermatorrhœa without being aware of it?—A large number of persons frequently suffer in such a way that on going to stool they find a certain quantity of such matter is pressed out, and it arises from that action, and not from disease.

Do you think the treatment that was adopted was prudent?—No; I should say decidedly not, and especially keeping him eight-and-twenty weeks in a room. It would have the opposite effect. He would require tonics, and things to amuse rather than depress him—fresh air, plenty of food, and tonic medicine.

The plaintiff re-called.—What did Dr. Kahn say with reference to your food? —He said, do not eat anything like pork, but otherwise you can live as usual. (Laughter.)

Mr. May to Dr. M'Cann.—Now, doctor, would pork have any peculiar effect upon a man suffering from spermatorrhœa? (Renewed laughter.)—No; not that I am aware of.

Was the patient, from what you could judge—

The Deputy-Judge.—The important part of this case is the threat to disclose it. It does not signify whether the man had it or not. The defendant would have no right to extort money under the threat to him. (A letter was here read to show that the plaintiff had admitted having practised masturbation from the time he was eighteen up to the present period of his life. The document was from the defendant's solicitor; and the plaintiff being again called, declared that he never said he attributed the symptoms of his case to self-abuse.)

Examination of Mr. Acton resumed.—Can you tell from the examination of a patient whether he is guilty of that practice?—It is impossible.

The Deputy-Judge.—Would the practice produce spermatorrhœa?—It is one of the many causes.

What is the effect of giving small doses of antimony to the patient?—It has a very depressing effect, such as described by the plaintiff.

Was there any semen passing from the patient while he was under your treatment? —None, sir.

Are yellow soap and alum the proper treatment?—It is a very homely remedy, but it is not a medical one. I should think it would be highly irritating.

From the known properties of those two articles, would they be likely to irritate? —Yellow soap is an irritant, and alum is the same.

The Deputy-Judge.—That is important.

Cross-examined by Counsel.—Had the pimples disappeared?—Yes, because twelve months had elapsed. I should be very sorry to put either alum or yellow soap to any irritable sore.

What should you say if the pimples disappeared under such treatment?—I cannot say.

Are you a surgeon?—Yes; a member of the Royal College of Surgeons. My practice has been pretty general as surgeon to a large general dispensary.

You introduced the plaintiff to Mr. May?—Yes, I did.

And you consulted with Mr. May as to writing a letter to 'The Lancet'?

Mr. May.—Don't answer the question.

Mr. Barnard.—Has not Mr. May talked to you about sending a letter to 'The Lancet'?

Mr. May (to the Court).—I object, sir, to this question on this principle, that what occurs in 'The Lancet' is not evidence in this case. I see there is a letter in 'The Lancet' upon the subject of quack doctors.

The Deputy-Judge.—I don't see how you can get out of it. I think you had better answer the question.

Mr. Barnard.—You and Mr. May consulted about exposing the quacks in 'The Lancet'?

Mr. Acton.—I had a conversation when I introduced this client to Mr. May.

Did you not say, "If I were you, I should expose these quacks in 'The Lancet'?"—No, I don't know that I did.

Did Mr. Bowen May write the letter, or did Mr. May tell you that he had sent a letter to 'The Lancet'?—I believe he did.

Did he not tell you that he had written a letter to expose the quacks, and that in 'The Lancet'? —He said he had written a letter upon the subject, and I saw the letter.

Re-examined by Mr. MAY.—You told me that you had seen a letter, and was that the first time that anything was said about the letter?—Yes.

Mr. MAY proposed to show that the name of Dr. Kahn was not in the 'London Medical Directory' of licensed practitioners, when an objection was taken by counsel, in which the Court concurred.

Dr. SEMPLE was sworn, and examined by Mr. MAY.—I am a physician and also a surgeon, and until lately was one of the examiners at the Apothecaries' Hall. All licensed medical men have their names recorded in the 'London and Provincial Medical Directory.'

Mr. BARNARD.—I object to the statement.

The DEPUTY-JUDGE.—It would be hard to say that a man was not a barrister because his name was not in the 'Law List.' I don't see that the matter is worth much.

The Witness.—I entirely agree with the two preceding witnesses as to alum and soap being irritants. The soap contains a strong alkali.

The DEPUTY-JUDGE.—Supposing a man were suffering from spermatorrhœa, what do you say to ordering him to remain in a room for twenty-eight weeks?—Most decidedly improper, in my opinion.

Mr. MAY.—It would tend to promote the very disease under which he was said to be labouring?—Quite so.

Would pork be objectionable?—Not at all.

You have heard the description from the patient. How long, with the constitution of a horse, ought the complaint to have been before it was cured? We hear that Mr. Acton took three weeks.—I may state my very distinct opinion that from the first I considered he has not had spermatorrhœa at all. I have had great microscopic experience.

What is the proper fee for a man coming to you at your own house eighteen times?—Supposing the party to be in a good position of life, we expect a guinea a day—that is, one would say, we shall charge a guinea, but of course a smaller sum would be taken; and there is no doubt but that 50*l.* is an atrocious charge. Any medical man would say that the medicine which caused these symptoms mentioned was most improper to be administered.

Cross-examined by Counsel.—A person suffering from spermatorrhœa might still have great depression of spirits, although he was taking tonics?—Oh, decidedly; but there are a great number of persons who have not spermatorrhœa at all, who nevertheless are persuaded that they have it; and these are cases that lead to insanity. A little mucus coming from the end of the penis most likely arises, not from spermatorrhœa, but from other causes.

Does spermatorrhœa prevail to a very great extent?—No, I don't believe it does.

The COURT.—But you believe in spermatorrhœa?—Oh, yes, in the limited extent; but I believe that in nine cases out of ten they are not spermatorrhœa.

What is the difference between a bad case and a mild case of spermatorrhœa?—In a bad case it is almost hopeless. The symptoms are excessively depressing; the semen passing away constantly and involuntarily, the man being impotent. It comes

in the night-time chiefly, and sometimes in the day-time. It is not continuous, but is so frequent as to debilitate the patient, and especially without assistance.

Mr. MAY.—Is not this work of M. Acton orthodox, and admitted by the profession to be a great authority, which I am going to quote from ?—(The Court objected.)

Dr. WHIDBORNE examined.—I agree with the evidence of the previous medical witnesses.

Mr. MAY.—I shall put in this letter, and also the letter acknowledging an instalment, in which Dr. Kahn, as he calls himself, admitted the receipt of a portion of the demand.

Mr. Hancock and Mr. Thorne were here called to give further evidence, but those gentlemen had left the court.

Mr. MAY (in continuation).—I now say I am entitled to call the patients that consulted the defendant without any disease whatever, who have had these identical remarks made to them, and the same charges of masturbation made against them, to show the systematic practice of fraud which I allege against the defendant. It is just this: if you are supposed to be married, you are charged with venereal disease; and if not, you are charged with masturbation; and I wish to call that class of evidence to confirm the plaintiff, and to show what I opened.

The DEPUTY-JUDGE.—But as the case stands, the evidence of fraud is not very strong against the defendant, because a fraud committed by his assistant would not bind him.

Mr. MAY.—This man adopts his partner for the purpose.

The DEPUTY-JUDGE.—Is he a partner ?

Mr. MAY.—It is his brother. Then we show the complicity, and more, that he and his *confrère* have had the money.

The defendant, by way of making out a justification of his attorney's letter, hinting at masturbation, produced a leaf of a book wherein, under the printed heading, "Nature of Disease," was a statement bearing out the attorney's letter.

The plaintiff was recalled, and examined as to this entry, and he swore most positively that not a single word was there entered in his presence, or when the other headings were filled up.

The DEPUTY-JUDGE.—Well, I don't think you are entitled to call the evidence as you say.

Mr. MAY.—Very well, sir; I shall bow to your decision.

The DEPUTY-JUDGE.—I think you are not entitled to call the evidence that you speak of, because the defendant could not come here prepared to meet all those cases.

Mr. BARNARD.—Sir, I don't know whether you consider there is any case made out at all?

The DEPUTY-JUDGE.—Oh, yes, decidedly. You may, if you like, apply yourself to the improper treatment.

Mr. BARNARD.—It is quite clear that the defendant cannot be answerable for the false representations of his assistant.

The DEPUTY-JUDGE.—Upon the latter part of the declaration, I think the evidence breaks down.

Mr. BARNARD.—The only evidence is that, first, with respect to this principle, the assistant recommended that alum and yellow soap should be used; but that fact was entirely got rid of, because you will find that the plaintiff says he used the yellow soap about a fortnight, and the irritation was greater. And what ground could there possibly be with regard to the yellow soap and the alum? It is not as though Dr. Kahn was charging as an apothecary for a dose and a pill to-day, and the next day,

and so on, making a mistake as to the treatment; but it is an action brought against the doctor for improper treatment. Surely there never was such a case. The only particle of evidence is the recommendation that the doctor is supposed to have given the plaintiff to shut himself up in a room for so many weeks. Now, do you believe, sir, that the agent—the assistant as the agent—is entitled to give any such evidence at all? If given—and I must assume it to be—is it not part of the fraudulent statement made by the assistant to procure money, and not part of the treatment? If Dr. Kahn's assistant made a representation, it was a fraud practised with a view to obtain money. There is no other evidence in the case which bears upon it. I must say that I think Mr. Bowen May, in this case—and I give him credit for it—has acted very consistently altogether. I give him credit for believing that Dr. Kahn has extorted in this case, but at the same time I think he has himself slightly imitated Dr. Kahn without meaning it. The matter was fairly met, and an offer was made to leave it to any barrister to determine what should be done; but Mr. May thinks that because Dr. Kahn is not a member and a fellow of the colleges in England—although he is a duly qualified man in one of the continental schools—that he is unfit to practise; and Mr. May may think that by threatening an exposure Dr. Kahn will repay him over the money. Now, Dr. Kahn is not disposed to be intimidated in such a way. And I must say I think the two gentlemen have gone a little too far in sending a letter to the 'The Lancet;' here is a correspondence between the 11th and 17th of June (letter read). On the 17th of June Mr. May writes again, presenting his compliments, and promising to call on Dr. Kahn on the following day on his way to the Botanical Gardens, at half past three p.m. Then there is another interview between Dr. Kahn and Mr. May, and Mr. May threatens some sort of criminal proceedings. Then comes the letter from Mr. Phillips; and Mr. Phillips writes the letter that you have already had. In answer to that Mr. May writes a letter of the 22nd of June. (This and the other letters were put in and read, after which the learned counsel proceeded)—And I submit that there is no evidence at all to affect Dr. Kahn, except the two small points that I have urged; at all events the treatment was never followed, and therefore no injury could arise from it. I shall, therefore, leave the case in your hands, sir, with great confidence, as I really do not see that a case is made out against my client. I may observe, that the person who has obtained the money from the plaintiff would have been called, but he has long since left the defendant's service, and cannot be found.

Mr. MAY said the Judge could form his opinion of the value of the last remark from the fact that the person alluded to had been in the court during the trial.

The DEPUTY-JUDGE then delivered judgment as follows:—I have not the slightest doubt upon this case—that it is a case for damages, and that the plaintiff is entitled to recover the whole of the sum claimed. I think it is highly creditable to the plaintiff that he had the moral courage to come into court and expose this transaction; and as to the agency, the assistant, whoever he may be, has certainly committed a gross fraud, and one cannot help feeling warmly that this fraud was practised. At the same time, one cannot help seeing as to Dr. Kahn's not having been present at the interviews, that this is a mere stratagem to secure himself against the consequences of being brought into a court of justice; and the whole of the case, I think, is very discreditable to the defendant, and the plaintiff is entitled to the judgment of the Court for the whole of the amount sued for. One cannot help saying that the whole case is most discreditable and disgusting, and I shall allow the highest expenses to the witnesses.*

* From 'The Lancet' of August 8th, 1857.

